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MEMOIR

OF

THE LATE REVEREND RICHARD ALLIOTT,

OF NOTTINGHAM.

THE REV. R. ALLIOTT was, for nearly forty-six years, pastor of the church of Christ, in Castlegate, Nottingham, where, as a minister of the Independent denomination, he enjoyed the general esteem of his townsmen, the affection of his flock, and the attachment of a large and respectable congregation. He was born on the 1st of February, 1769, at Coventry, where his father presided over a church of the same order; and where, with much zeal and distinguished success, he continued to proclaim the Gospel of Christ, till he was taken from his labours and his sorrowing flock, by death, before he had attained to the prime of life. Though thus early, when only about three weeks old, deprived of a father's care, the subject of this memoir had the blessed privilege of enjoying the watchful solicitude and assiduous instruction of a mother, who was eminently endowed with the spirit of fervent piety, and unfeigned faith, and who, having been spared to witness the success of her son, and the favour he enjoyed amongst an extensive circle of friends, died at Nottingham, after having been long honoured for the holiness of her life, and the benevolence of her heart. This mother, from the opening dawn of his understanding, taught her child to revere the memory of his father, and by her lively, tender, and glowing descriptions of his character and services, sought to impress her charge with the importance of imitating so bright an example of fidelity to Christ, and devotedness to his cause. She had the happiness to witness in the object of her affectionate anxiety an early susceptibility to the influence of her endeavours, so that, when very young, he became deeply affected with the reality and

N. S. VOL. IV.—VOL. XXIII.

3 K

importance of religious truth, and with a desire to make it the guide and solace of his life. Being thus early led to give himself up to the Lord, he further, by a public profession of his faith in God, and attachment to his people, united himself to the society under the pastoral care of the Rev. George Burder.

Under such circumstances, his thoughts were speedily turned to the christian ministry; and being encouraged by his friends and the church, he, with that object, about the year 1786, was received as a student into the old college at Homerton, at that time under the direction of Dr. Fisher and Mr. Fell. Having enjoyed the usual advantages for the accustomed period in that institution, he entered on the ministerial office at Stratford on Avon, where he remained till the autumn of 1794, when he removed to Nottingham, and commenced a pastoral relation with the church in Castlegate, which was to be dissolved only by death, and that not till nearly half a century had run its course.

Those honoured men who officiated at his ordination, though, like himself, favoured with more than usual length of days and usefulness, have some time since been taken to the church above. These distinguished individuals were BREWER, formerly of Sheffield; BURDER, his pastor, of Coventry; MOODY, of Warwick; and GILL, of Market Harborough.

The scene of his labours was not, by any means, without causes for anxiety. The church consisted of only forty-one members, the congregation comparatively low, and the pernicious results of former divisions still easily to be recognized. His ministry, however, was favourably received, and it continued to be highly acceptable as long as his mental energies were spared. To the day of his death, or rather of his last appearance in the pulpit, though his memory had lost its tension, he was welcomed there by a numerous auditory, who had long cherished a deep respect for his instructions. By the divine blessing, there were added to the church, during the time he was with them, between seven and eight hundred members, of whom many, we trust, are now with him, having slept in Christ; others are dispersed to various places at home and abroad, and a goodly number still remain under the pastoral care of his son. The congregation also gradually expanded, so that from time to time it was found necessary to enlarge the meeting-house, which, in its present ample dimensions, he had the pleasure of witnessing to the last, well and respectably attended.

Though Mr. Alliott always regarded the special field allotted to him as demanding his peculiar interest and labours, yet, when compared with his more direct contemporaries, he will not be found behind many of them in that public spirit which relates to the advancement of the true church of Christ. He received his religious impressions and his preparatory instructions for ministerial labour before the age of societies commenced. The young minister then contemplated a life of personal piety, quiet study, preaching the gospel, and the pastoral care in some defined locality, as the work that was before him. It is natural that there should be a difference between such, and those who have from their youth been inured to

the incessant business and the restless consideration of new plans of working which distinguish the present times. Who shall count our societies? who shall hope for leisure for personal culture? who shall ever understand his duties?

It cannot, indeed, be denied, that many of the societies to which the last half century has given birth, are in their objects noble, blessed in their results, and deserving of all the patronage which can be extended to them, yet it may be doubted whether the multiplication of machinery, at so rapid a rate, may not have somewhat impaired the aggregate efficiency, and introduced inconveniences which have for some time been felt in limited spheres of influence and of pecuniary ability. Be this, however, as it may, it is certain that not a few of those who witnessed their almost simultaneous origin, doubted not a little "whereunto these things would grow." They looked with a vigilant eye on what they deemed to be Bible church order, and had to satisfy themselves that the Author of Christianity had justified such modes of activity. Though somewhat probably partaking in these feelings, our deceased friend was amongst the first to favour the Missionary Society with his best wishes and assistance. Of the Bible Society, too, he was an early as well as a lasting supporter, continuing to act as Secretary to the Association in the town and county where he resided, till nearly the close of his life. Sunday-schools, except for purposes of religious instruction, may obviously be viewed as of more dubious character, and to be justified only from necessity, as the less of two evils, of which the one is too great to be permitted by a benevolent mind, bringing the practice of secular instruction on that day within the bearing of the Saviour's enquiry, "Is it lawful to do good, or to do evil on the Sabbath?" Till, therefore, Christians shall be both able and willing to support an effective daily system of tuition to supply the wants of the poor, good men consider it their duty to encourage them, and Mr. Alliott showed the early interest he felt in them, by preaching the first sermon to the Nottingham Sunday School Union. Besides these institutions in his own county, associations for religious and benevolent purposes in those which surround it, engaged an active share of his attention, and such was the esteem in which he was held, that he was regarded by the ministers generally as their counsellor and friend, and by the younger ones especially, whom he was always willing to serve, with a sort of filial affection. His advice was likewise sought in circumstances of difficulty, both by ministers and churches of other denominations, to whom he was at all times ready to afford his best assistance.

Though never robust, and liable particularly to distressing headaches, he yet, on the whole, might be considered as enjoying a good constitution. Beginning, however, to feel the pressure on his strength, he, in the year 1828, had associated with him in the ministry his eldest son, a young man of sincere and simple-hearted piety, of amiable character, of excellent mental endowments, well cultivated by suitable learning, of liberal feeling with respect to others, and warmly affected towards any practicable plans for

extending the influence of true religion generally, whether by the conversion of those without, or the augmentation of brotherly union and mutual goodwill, within the church. Happy was the father to have such a son to share, and, by sharing, to lighten his labours. Mr. Alliot, junior, was ordained co-pastor with him on the 6th of January, 1830, at the unanimous request of the church, on which occasion, the charge to his son was given by himself from the words of Moses to Joshua, "Be strong, and of a good courage, for thou shalt bring the children of Israel into the land which I swore unto them, and I will be with thee." The address on this interesting occasion was affectionate, and really encouraging, a quality of which not a few charges to ministers are exceedingly barren. Mr. Alliot, at different times, expressed his opinion that the young pastor ought not to have presented to him such representations of duty as would be really impracticable, nor be pressed by an accumulation of such awful considerations as must either crush or stupify him. He preferred rather to animate with hope, than to depress with anxious dread.

Thus relieved by the efficient aid of his son, he continued, till within fifteen months of his death, to take share in the regular services; nor did he feel happy when indisposition or weakness precluded his entering that pulpit which he had so long and so acceptably occupied. When compelled by increasing infirmities to decline any regular public duty, he still seized upon such occasions as a temporary flow of strength permitted, to encourage his church, by reminding them of the glorious truths and promises which he had ever felt it his happiness to set before them. The last of these seasons of refreshment was on the 29th of January, 1840, when eleven individuals were received into church fellowship, and amongst them a son of his surviving wife, the only one of either his or of her family who had remained out of the pale of the visible church. It was a delightful fact, and the thought of it cheered him in the prospect of speedily leaving the world, that the people over whom he had presided continued peaceable and prosperous, and that all those who had been most intimately connected with his family, had been induced to confess the Redeemer before men, giving thereby a pleasing ground of hope, that that Redeemer will acknowledge them at the great day.

His strength, after this, more rapidly declined, though still its diminution was so gradual, as much to veil the form of approaching death. He was not insensible to the fact, that the period of his earthly course could not be distant, and expressed, at times, his confidence in the great truths which had constituted the subjects of his ministry; but as he had fallen into a mental *coma* some days before his decease, we cannot record any specific remarks which are more emphatically considered as dying testimony. To the last of his intercourse with those around him, he enjoyed, however, great placidity, and in the most gentle manner conceivable, was finally withdrawn into that unseen world, whither, in the exercises of faith and joyful hope, his surviving friends follow him in thought,

and thus soothe their sorrows and seek to heal their wounded affection.

As a preacher, Mr. Alliot maintained and enforced throughout his ministry, the great, substantial, cheering doctrines of the gospel; those which relate to the personal dignity of the Saviour, the unlimited value of the atonement, justification by faith, and, in connexion with divine truth, the agency of the Holy Spirit alike in the conversion of man and on the minds of believers for their establishment and sanctification. He seldom entered publicly into discussion, and never attempted the modern style of popular eloquence; but excelled in lucid statement and simplicity of illustration. His meaning was so minutely unfolded that it could scarcely be mistaken, leaving little to be done by the minds of his hearers; so that, with an earnest manner, a facility of language, a natural emphasis, and an agreeable modulation of voice, he kept alive the interest of those who at all exercised their understandings. In domestic intercourse he was uniformly cheerful and lively, a pleasant companion and a steady friend. His disposition was, to be cautious, jealous of novelties of all kinds, prudent in the management of others, but decisive in his measures. The influence he exercised amongst his people was greater, probably, than they were conscious of; nor was it inconsiderable, generally, in the town where he had so long resided. Being, as before observed, born before the day of societies, of the rapid multiplication of new measures, and of that precocity of youthful talent for public speaking which marks the succeeding times, he cherished a lingering attachment to the old forms of the churches, in withholding their sanction from persons as public teachers, and from plans for propagating religion, till they had been tested by the accustomed rules. Yet, though he could not be said to have largely imbibed the spirit of the new era, he readily afforded his sanction and support to not a few of the modern institutions.

He died on the 19th of April, 1840, and was interred in a vault in the yard of the meeting-house on the following Friday, on which mournful occasion the Rev. James Gawthorne, of Derby, one of his oldest and most intimate friends, officiated. Nine other ministers, of various denominations, attended at the funeral, and the corpse, in addition to the bereaved family, was followed by the deacons of the church. A large congregation was also present, to testify every respect to the memory of the deceased. In the evening of the same day, a suitable discourse was delivered by the Rev. Joseph Gilbert, to a very numerous auditory; and on the following Sabbath additional funeral sermons were preached by the Rev. James Gawthorne and the Rev. William Pickering.

SUGGESTIONS RELATING TO PREPARATIONS FOR THE CHRISTIAN MINISTRY.

A PAPER appeared in the January number of the *Eclectic Review*, on the subject of *academical* preparation for the christian ministry in connection with congregational churches, which contains many valuable remarks and many forcible arguments pressing that important subject upon attention. With the reasoning employed, I, for the most part, coincide; but I cannot help thinking that the writer of the article pointed at, has made an important omission. There cannot be a question "that christian churches ought to consider the maintenance of the christian ministry in an adequate degree of learning as one of its special cares;" there can be no doubt in any enlightened mind, that generally the object of that care will be best secured by the imposition of academical studies, and academical studies of a high order too. I say *generally* secured, because these facts cannot lead me to the inference that the churches of God should refuse men, filled with piety and zeal, added to energy of character, original vigour of intellect, and sound and various acquirements in knowledge, who may be placed in situations in which the reception of collegiate instruction is impracticable. This is the point to which I crave consideration, which will at once exhibit the omission referred to in the *Eclectic Review*. Is college education to be rendered a *sine qua non*? In our anxiety to avoid the evils of an untaught and vulgar class of teachers, is it necessary to make the rule so stringent, that men should invariably be presented with the alternative, either to go to college or abandon the ministry? These questions are of incalculable importance to the churches; and professing Christians are entreated to pause and think well before they are dismissed from consideration. Take heed and refuse not him whom God has called; despise not him whom his Spirit has filled with wisdom and power, and designed to be a chosen vessel! Let the churches recollect their sacred privilege, "*to call forth such of its members as may appear to be qualified by the Holy Spirit to sustain the office of the ministry.*"

While upon this part of the subject, I cannot do better than invite regard to *Guizot's* remarks, in his *History of Civilization in Europe*, on the constitution of the christian church in the fifth century. Viewing the matter philosophically, he traces the influence of the christian clergy to the fact, that *the church secured in her service all the intellect and all the zeal, from all classes, in her communion*. If a young man presented himself, she embraced him; if a man of mature age, after commerce with the world, was converted to his Saviour, she desired to take advantage of his experience. M. Guizot says,

"It admits of no doubt, that the indiscriminate admission of all men to ecclesiastical charges, and the continual recruitments of the church upon a principle of equality, *powerfully aided in maintaining and unceasingly re-animating its activity and energy*, and in preventing the triumph of the immutable or stagnant spirit."

Again:—"Returning to the epoch immediately under view, the christian church then derived a prodigious strength from its respect for equality and legitimately superior minds. *It was a society in the highest degree popularised, illimitably accessible and open to all the faculties, to all the noble aspirations in human nature.* THENCE SPRANG ITS POWER, much more than from its riches and the illegitimate means of influence which it has too frequently employed."

Now, if a college education, (which it is admitted, under ordinary circumstances, is most desirable,) be insisted on as an indispensable requisite in all cases, it is plain that our congregations will lose the advantage, and waste a class of strong-minded men, more calculated than any other to lead the way in great efforts, with dearly-purchased experience, fixed principles, and unity and energy of purpose. Burke has declared, that "the greatest spirits the world ever produced, were reared on the floor of democracy;" and the Rev. Sydney Smith, in his recently published works, has demonstrated that the vast majority of the great men of modern times never got a college education. The question under discussion is not whether or no academical education is valuable, (for that is admitted,) but whether it would be prudent, whether it would tend to the health and usefulness of the churches, to exclude men of purity of life, conspicuous piety, excellent sense, active habits, original mind, and great acquired knowledge, because circumstances denied them the advantage of a residence at a college.

Let us take a practical view of the case. What college produced Shakspeare, or John Milton, or John Bunyan, or Benjamin Franklin, or Carey, or Fuller, or Steadman? Some of the very *professors* at the colleges, this moment, have never been themselves at college; take, as an example, Phillips, Professor of Geology at King's College. All these circumstances weighed, who can doubt the fatal consequences of invariably applying an academical test to candidates for the ministry? But it is probable that it will be asked, *what is there to prevent men from making some preparation at a college?* I shall answer the question with all possible brevity; and shall do so best by proposing a case supposable.

There is a man who was trained up from youth in a knowledge of christian principles. Care was bestowed on his education; he studied the classics of Greece and Rome, and was imbued with elegant and polite literature. In his boyhood he had religious impressions, but he became contaminated by intercourse with the world; he became careless, gay, emulous of distinction, proud of his intellectual superiority; he became sceptical, and threw off the restraints of religion; he plunged with avidity into the business of the world; he was engrossed in it. But he begins to see the world with a different eye. He has married at this juncture; his partner is a woman of unobtrusive godliness; her gentle example operates on his heart; his opinions begin to right themselves; he begins to examine the evidences of religion. He reads Butler with amazement, Paley with pleasure, Locke with desire; and as he steadily pursues his course, rising early and sitting late, through Watson and

Addison, Baxter and Jeremy Taylor, he feels his heart burn within him, and says—

Adgnosco veteris vestigia flammæ !

He meets a christian minister, introduces the subject of religion, and retires from a conversation with the barbed arrows of conscience quivering in his heart. He reflects, thinks again, and attends a faithful dispenser of the word of life. He is convinced of sin, but attends for another year without a public profession. At length he joins the multitudes in "the valley of decision," and ranges himself on the Lord's side. How he grieves for the breaches in Zion! how he laments the prevalent infidelity and sin! how he longs to engage himself in undoing the mischief, in the doing of which once he was engaged! He betakes himself with fresh ardour to study. Let us suppose that, after a consistent course, the church with which he was connected, calls him to the ministry. Is this man to be refused—thrust back—because his age and his ties render residence at college impracticable? How will the *Eclectic Reviewer* answer this question. *Fas est ab hoste doceri*; and as it is, I may mention that many of the clergy of the established church are not collegemen; indeed, I have now in my mind's eye a highly respected and eminent minister near me, who for years has laboured with success as a rector of the establishment, and *he* never was at college. Why should not Congregational churches, when *Rome* does it, press into their ministry the converted from among physicians, lawyers, soldiers, sailors, and public writers? Why should they not secure the mind and the devotedness that is available? Why refuse to call those whom God has called in advanced life? Let us have a learned ministry by all means; but let us not, by our frigid rules, extinguish the fire that has been lit by the Holy Spirit? Assuming, then, that a man in the case supposed ought to be received into the ministry, I proceed to offer a suggestion or two relating to his preparation for the office.

I. Let an examination take place in October and April, at any given college belonging to our body.

II. Let the examination be for *certificates of proficiency*; each certificate to be given to those qualified, on payment of a fee of ten pounds.

III. Let those only be eligible to sit at these examinations who are specially recommended to it by the church to which they belong as persons not in a condition to be subjected to the usual routine.

IV. Let the examination continue through five days, to consist of the following subjects:

1. The Evidences of the Christian Religion and Biblical Criticism.

2. Religion, doctrinal and experimental.

3. Modern History, civil and ecclesiastical.

4. Greek and Roman Classics; say, 1st Book of Virgil and

Homer, with one of the Wars of Sallust and the Acts of the Apostles.

5. Logic and the Philosophy of the Mind; or the first six books of Euclid.

At the same time might be required a certificate of attendance at a course of lectures on the physical sciences, and the writing of a thesis.

This, I think, will obviate the difficulty mentioned. I can see no reason why a regulation should be adopted, which would exclude from the ministry all those whom God may please to call by his grace after their marriage; especially as Paul, in his memorable letter to Timothy, does not regard the fact of marriage a disqualification, but the reverse, "For if a man know not how to rule his own house, how shall he take care of the church of God?"

R. R.

NEW TRANSLATION AND EXPOSITION OF PART OF THE BOOK OF ISAIAH.

(To the Editor.)

THERE are few passages in the prophetic writings of the Old Testament more interesting or important than one which is contained in the seventh, eighth, and part of the ninth chapters of Isaiah. A good deal of diversity prevails both in the translation and interpretation of this section of the prophet; and I have not been happy enough to find any thing respecting it which appears to me to be entirely satisfactory. There are, I imagine, few even of the best informed readers of the Holy Scriptures who will not be glad to acquire some additional elucidation of it. The chief difficulty which I feel in transmitting some remarks upon it, arises from the length to which I am apprehensive they must be extended, in order to their being perspicuous; and the inconvenience of having them divided, to adapt them to the usual dimensions of the articles which acquire a place in the *Congregational Magazine*. On these accounts, I shall endeavour to write as succinctly as is consistent with being intelligible: but as it is impossible for me to do justice to my conceptions of the sense of the paragraph, without making several deviations from the common version, I shall translate the whole anew, and then subjoin the observations which seem to me to be requisite to a just interpretation of it.

CHAPTER VII.

1. Now it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but
2. could not prevail against it: and it was told to the house of David, saying, Syria is confederate with Ephraim; so that his heart was agitated, and the heart of his people like the agitation of the trees of a wood by the wind.
3. Then Jehovah said to Isaiah, go forth now to meet Ahaz, thou and Shear-jashub thy son, to the end of the conduit of the upper pool, at the cauey

- 4 of the fuller's field; and say to him, "observe and be quiet, fear not, nor be faint-hearted for the two tails of these smoking fire-brands, for the anger
5. of Rezin and Syria, and the son of Remaliah; because Syria, Ephraim, and the son of Remaliah have formed an evil device against thee, saying,
6. let us go up against Judah and distress it, and let us divide it for ourselves,
7. and make a king in the midst of it—the son of Tabeal." Thus saith the Lord of Hosts, "it shall not stand, nor shall it be."
8. Though the head of Syria be Damascus,
And the head of Damascus, Rezin;
Though the head of Ephraim be Samaria,
9. And the head of Samaria, Remaliah's son;
Yet within threescore and five years
Ephraim shall be broken, that it be no more a people.
If ye will not believe, surely ye shall not be established.
10. 11. Jehovah spake farther again to Ahaz, saying, ask for thyself a sign
12. from Jehovah thy God, go deep to Hades, or go up on high above. But
13. Ahaz said, I will not ask, neither will I tempt Jehovah. Then he said, hear now, O house of David! is it little for you to weary men, but will ye
14. also weary my God? Therefore the Lord he will give you a sign;—behold, O virgin! thou shalt conceive, and bring forth a son, and shalt call his
15. name, God-with-us, (Immanuel, Heb.) Butter and honey shall he eat, when he knoweth how to reject what is bad, and to choose what is good.
16. Surely before the child shall know how to reject what is bad, and to choose what is good, the country at whose two kings thou art disquieted, shall become desolate.
17. Jehovah will bring upon thee and upon thy people, and upon thy father's house, days such as have not been from the time that Ephraim separated from
18. Judah—the king of Assyria. And it shall come to pass at that day, Jehovah will whistle for the fly that is on the border of the rivers of Egypt,
19. and for the bee that is in the land of Assyria. And they shall come, and shall alight all of them, upon the hollow vallies, and upon the crevices of
20. the rocks, and upon all the thickets, and upon all the glittering flowers. In that day the Lord will shave with a hired razor,—by those who are beyond
21. the river,—by the king of Assyria, the head, and the hair of the feet; and
22. even the beard shall be destroyed. And it shall come to pass at that day, if a man feed a young cow, and two sheep, through the abundant production of milk he shall eat butter: assuredly butter and honey shall every
23. one eat who is left in the midst of the land. It shall happen also at that day, that every place where there are a thousand vines, worth a thousand pieces
24. of silver, shall become briars and thorns. With arrows and bows shall men come there, for all the land shall become briars and thorns: and all the hills which they dress with the mattock, where the fear of briars and thorns never cometh, shall be for the sending forth of the ox, and for the treading of sheep.

CHAPTER VIII.

1. Then said Jehovah to me, take to thee a large roll and write upon it with a man's pen concerning Maher-shalal-hash-baz. (Eng. Making speed to the spoil, making haste to the prey.) So I took faithful witnesses,—Uriah the priest, and Zechariah the son of Jeberechiah, to bear witness for me,
3. and I approached to the prophetess, and she conceived, and brought forth a son; and Jehovah said to me, call his name Maher-shalal-hash-baz;
4. for before the child shall know how to call, my father, and my mother, the wealth of Damascus, and the spoil of Samaria shall be carried away before the king of Assyria.
5. 6. Jehovah farther spake to me, saying, because this people reject the waters of Shiloah which flow gently, and delight in Rezin, and Remaliah's son;
7. therefore, behold! the Lord will bring upon them the waters of the river,

- strong and many,—the king of Assyria and all his glory, and he shall come up over all their channels, and overflow all their banks; he shall also pass through Judah, overflowing and passing on he shall reach even to the neck, and the extension of his wings shall fill the breadth of thy land. God-is-with-us.
9. (Heb. Immanuel.) Associate ye, O peoples! and be ye dismayed; and
 10. hearken all ye of distant lands; gird yourselves and be dismayed; gird yourselves and be dismayed. Form a concerted purpose, but it shall be dissolved;
 11. speak a word but it shall not stand; for God is with us. (Heb. Immanuel.) For thus hath Jehovah spoken to me with a strong impulse, and warned me not
 12. to walk in the way of this people, saying, ye shall not say, a confederacy, concerning all of whom this people say a confederacy; neither fear ye what
 13. they fear, nor be ye terrified. Jehovah of Hosts, him sanctify ye; let him
 14. be the object of your fear and of your dread. For he will be for a sanctuary, but for a stone of stumbling and for a rock of offence to the two houses of Israel; for a trap, and for a snare to the inhabitants of Jerusalem.
 15. And among them many shall stumble, and fall, and be broken, and
 16. snared and taken. Bind up the testimony, seal the law among my disciples; and I will wait for Jehovah, who hideth his face from the house of Jacob: I will even wait for him.
 16. Behold! I and the children whom Jehovah hath given to me, to be signs and portents in Israel, from Jehovah of Hosts, who dwelleth in Mount Zion.
 19. But when they shall say to you, seek ye to the necromancers, and to the diviners, who chatter and mutter; should not people seek unto their
 20. God? for the living to the dead? To the law and to the testimony; if they
 21. speak not according to this word, in which there is no obscurity, then they shall pass through it, (Scil. the land,) in anguish and hunger; and when
 22. they shall be hungry, they will fret, and curse their king, and their God; and they shall look on high; but when they look upon the land, lo! trouble and darkness, obscurity, anguish, and thick darkness.

CHAPTER IX.

1. Yet there shall not be (intell. perpetual) darkness to the land to which there has been anguish: as the former time rendered vile the region of Zabulon, and the region of Naphtali; so the latter time will render glorious,
2. the way of the sea, beyond the Jordan,—Galilee of the Gentiles: the people which walk in darkness shall see a great light; to them that dwell in a land
3. of the shadow of death, light shall shine forth. Thou increasest the nation, thou conferrest on it great joy: they rejoice before thee like the joy of
4. harvest, as those who exult, when they divide the spoil. For the yoke of his burden, the rod of his shoulder, the staff of his oppressor thou destroyest,
5. as in the day of Midian. For all the armour of the warrior in conflict, and the vesture rolled in blood shall be for burning, and fuel for the fire.
6. For to us a child is born, to us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful, councillor,
7. the mighty God, the Father of the coming age, the prince of peace. Of the increase of the government and peace there shall be no end, upon the throne of David, and in his kingdom to establish it, and to maintain it, in justice and righteousness, from now, and for ever. The zeal of Jehovah God of Hosts will effect this.

The verses which are thus translated form a distinct portion of narrative and prediction, and should be taken together as a complete paragraph. The occasion on which it was written was an attempt made by Pekah king of Israel, in concert with Rezin king of Syria, to conquer the kingdom of Judah, to dethrone Ahaz, and to put the son of Tabeal in his place, as a dependant and tributary prince. This attempt terrified Ahaz, and the royal family, the house

of David, to the utmost; so that the prophet Isaiah was instructed to give a divine assurance to Ahaz, that the efforts of his adversaries should prove abortive; for that they themselves should be overcome, within a short period, by the overwhelming power of the king of Assyria. To inspire confidence into the bosom of Ahaz, the prophet directed him to ask for a sign or miracle from God, by which his faith might be confirmed; and on his declining to do so, the prophet proceeded to give a sign, and to deliver a prediction to the effect that, within two or three years, the adversaries of Judah should be vanquished by the king of Assyria.

It appears that Ahaz was an impious and idolatrous prince; he paid no regard to the assurances of God's protection, but sent to Tiglath-Pileser the king of Assyria, to intreat his aid against Pekah and Rezin. His conduct was so displeasing to God, that the prophet was instructed to address another communication to him to inform him, that as he and his house confided in the aid of Assyria, and despised God's protection, they should be made to feel the consequences of their folly and wickedness; for that though the Assyrians should succeed in demolishing the power of Israel and Syria, this should be productive of no advantage to Judah, as the country should be stripped of its treasures, and reduced to desolation by the perfidious ravages of its professed deliverers. Isaiah was commanded to confirm this prediction by a sign taken from the birth of a son that should be born to him; and who was to be called by the significant name, Maher-shalal-hash-baz. He then reiterates his prediction respecting the calamities which would be brought upon both Israel and Judah, by the irresistible invasion of the Assyrians; he connects with this, an earnest exhortation addressed to those inhabitants of Judah and Israel, who trusted in God to support them during the heavy distress that was about to be inflicted upon their country; and terminates this part of his subject by a frightful representation of the horrors of desolation and captivity, in which the two kingdoms of Israel and Judah were soon to be involved.

The last clause of the paragraph that is before us consists of an express prediction of the birth of the Messiah, which is descriptive of his illustrious characters, and the endless glories of his reign. This prediction is introduced immediately after the denunciation of punishment against Israel and Judah, which was verified in relation to Israel, by the entire overthrow of the kingdom, and the transportation of its inhabitants to distant lands, by the conquering arms of the Assyrians. As great numbers of the Israelites were dwelling in the regions of Zabulon and Naphtali, and underwent the fiercest effects of the Assyrian invasion, the prophet was commissioned to declare that these countries, which were reduced to the lowest degree of degradation and misery, should, at a future period, be raised from their abject condition, by the appearance among them, of that great and triumphant Saviour and King, who should sit upon the throne of David for ever and ever.

The brief summary of the contents of the paragraph, which is here set down, will contribute to a clear and distinct interpretation of the entire passage, and to this we will now proceed.

I. In the version of the 8, 9 verses, chap. vii. I have altered the arrangement of the lines, which appear to have been misplaced, by some unassignable means.

II. In ver. 14, chap. vii. I have adhered strictly to the Hebrew text. "Behold O virgin! thou shalt conceive," &c. The letter ה prefixed to virgin, is a frequent indication of the voc. case: and the verb ילדת "thou shalt bring forth," is 2d pers. sing. which determines the rendering of the infinitive הרה which precedes. The sense appears to me to be, that among the persons to whom the prophet addressed himself, there was an unmarried female, betrothed to the prophet, and soon to become his wife. He foretells the birth of a son, the offspring of his marriage, and appoints the infant for a sign of the overthrow of the kings of Israel and Syria: declaring that before this child should be able to discriminate good from evil, the portended event would be accomplished. Such, in my opinion, is the full and entire meaning of this passage.

The readers of the Congregational Magazine need not be informed that very different interpretations from this have been given of it. Almost, if not quite universally, it has been represented to be a prediction of the miraculous birth of Christ; and the reason for this general agreement is to be found in the citation of the words in Matt. i. 22, 23. But though such an agreement is found almost in all the interpreters, they have been very far from uniting in the mode by which they endeavour to free the passage from the extreme difficulties that attend such an interpretation; as it does by no means appear how the birth of a child, born in the days of Ahaz, can be regarded as a sign significant of events that were to happen within two or three years, and at the same time, should be taken for a prediction of an event that would be several hundred years subsequent. The theory of a double sense, which cannot be admitted without imperious necessity, has been employed by many most learned and accomplished theologians to solve the difficulty; while by many other learned persons, the most enigmatical and unintelligible interpretations have been given, such as one scarcely knows how could appear to be satisfactory to those by whom they have been patronised, and which certainly do little honor to the sacred volume, but serve rather to strengthen the prejudices of infidelity against it, as a repository of delphic or sybilline enigmas, which admit of any construction which their dupes may be disposed to put upon them. From considerations of this kind, I am induced to believe that the words in question were not meant to be a prediction of the birth of Christ, nor to relate to any other child, or to any other event than those which are clearly indicated by the Prophet. We are thus liberated from all perplexity in affixing an intelligible interpretation to the passage, which stands divested of all mystery, a manifest instance of the prophetic foresight of Isaiah, and perfectly adapted to answer the purposes for which it was given, by confirming the faith of such as believed in God, and expected the fulfilment of his declarations. It is requisite for me to assign the reason of the opinion which I have expressed, that the child spoken of was a son of the Prophet; and

also to state the ground on which I believe the citation of this passage by the Evangelist Matthew does not necessarily infer, that he regarded the words of Isaiah as an express prediction of the miraculous birth of Christ. The first of these topics will find a more suitable place for consideration when we come to what is said concerning another son of the Prophet, Maher-shalal-hash-baz; and I shall confine my present remarks to the latter topic.

After having recited the circumstances which attended on the birth of Jesus Christ, the Evangelist, Matt. i. 22, observes, "all this was done that it might be fulfilled which was spoken of the Lord by the Prophet," and he then quotes the passage of Isaiah, which is before us. On this I must remark, 1. That the Evangelist does not copy exactly the Hebrew text, as will be seen by comparing the version that I have given, with the citation as it stands in our common version of Matthew's Gospel; neither does he exactly copy the Greek of the LXX, which is *ἰδὲ, ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανὴλ*: and when exactly translated, is, "Behold! the virgin shall conceive, and shall bring forth a son, and thou shalt call his name Emmanuel." I observe in passing, that Matthew has done, in this instance, what is common with the writers of the New Testament,—he has rather given the sense according to his memory, than strictly copied either the Hebrew or the LXX. From this observation it appears, that the translation which I have given in the words, "O virgin," &c. agrees more nearly with the LXX, than with the Greek of Matthew. 2. It is of more importance to observe, that the words of Matthew, *ἵνα πληρωθῇ τὸ ῥηθὲν*, which our common version translates, "that it might be fulfilled which was spoken," do not necessarily and exclusively mean that the event happened for the sole and express purpose of accomplishing the Prophet's language, which is evidently a sense too restricted. We may with perfect justice render these words, "Now the whole of this was done, that there might be a fulfilment (or a verification, or an illustration) of what was spoken;" meaning that the events which he had narrated were so analogous to the words of the Prophet, that they might be taken as illustrative of them. In the second chapter of Matthew, we have two instances of the use of *πληρωθῇ τὸ ῥηθὲν*, scil. verses 15 and 17, which must be understood in the way which I have expressed, or we shall be driven to the adoption of interpretations in which, as it appears to me, no theologian of sound and competent understanding can possibly acquiesce, as it is little short of monstrous to maintain that the two texts from Hosea and Jeremiah, which the Evangelist quotes, are to be looked upon by us as strictly prophetic of the events to which he applies them. There can be no reasonable doubt but that, in these cases, the citations are merely allusive, and meant to show a correspondence or agreement between the different events to which they are applied. It would be superfluous to cite examples of the use of such quotations, as they abound in all sorts of writings, and no sufficient reason can, I think, be assigned why the quotation from Isaiah, which we are now considering, should not be so understood. If, then, the

observations now made, be valid, as I am fully convinced they are, they place before us a clear, intelligible, and reasonable explication of what appears, on any other principles, to be insoluble.

III. As the version of chap. vii. 25, which I have given, differs considerably from the common translation, a few words may be requisite to point out the propriety of the alteration. The common version is, "On all hills that shall be digged with the mattock there shall not come thither the fear of briars and thorns, but it shall be for the sending forth of oxen, and for the treading of lesser cattle." It is quite certain that no one ever understood what the verse thus translated means, as it is without meaning. We must suppose the Prophet meant to be understood, and his own original writing is sufficiently clear, but the version which we have of it, in the English Bible, so confounds the tenses of the verbs as to render it contradictory and inexplicable. The Prophet is describing the desolate and ruined state of the land, which he foretells would be produced by the ravages of the Assyrians; and he first says, that a thousand vineyards which, at the time of his predictions, were worth a thousand pieces of silver, would cease to be cultivated, and the neglected soil become prolific only of thorns and briars, the covert of wild beasts, to defend themselves against which, the few remaining inhabitants would arm themselves with arrows and bows: he then adds, that the entire country would become thus desolate, and the fruitful hills, which, at the time of his prophecy, were carefully cultivated, so that no fear of briars and thorns springing up upon them was then experienced, should be left to the spontaneous growth of a scanty herbage, on which a few cattle should pick up a precarious existence.

This communication would be extended beyond all due limits, if I were to enter on a defence of the version and interpretation which I have given of this part of the seventh chapter; I shall therefore only observe, that the clearness and coherence of the passage, when so taken, may afford a probable ground for the correctness of what is stated, in the judgment of the less learned readers; and that I submit the whole, with due deference, to the critical skill of such readers as may be qualified to make a comparison of what has been advanced with the common version and the Hebrew text.

IV. The declaration concerning Maher-shalal-hash-baz, chap. viii. 1-4, is next to be considered. The birth and infancy of this son of the Prophet were appointed to be significant of the truth and certain accomplishment of the denunciation that, "before the child shall know how to call my father and my mother, the wealth of Damascus and the spoil of Samaria shall be carried away before the king of Assyria." Isaiah was commanded to make a legible and express declaration on this subject before the conception of the child, in order that the document might afford a satisfactory proof of the perfect foresight by which the whole transaction was directed. For this purpose the written instrument was executed, and witnessed by two persons of rank, who were well known, Uriah the Priest, and Zechariah the son of Jeberechiah, that their testimony might place beyond question the time and rectitude of the whole procedure.

The narrative proceeds, verses 5 to 8, "Because this people reject the waters of Shiloah," &c. Shiloah was a small rivulet, the water of which was inconsiderable, flowing in a gentle stream, yet very useful to the inhabitants of Jerusalem, and it is contrasted with the Euphrates, ver. 7, "the waters of which were strong and many." The two streams are figuratively put; that of Shiloah, to represent the comparative want of grandeur and power in the condition of the royal house of David, though, through the protection which God extended to it, it was the source of great advantages to the people; and that of the Euphrates, to depict the power and superiority of the king of Assyria. As the inhabitants both of Judah and Israel despised the blessings they enjoyed under the administration of the rulers whom God had sanctioned, and longed to resemble the surrounding nations, which had become conspicuous by their policy and conquests, the Prophet is instructed to declare to them the tremendous judgments by which they should be visited, for their ungrateful and impious disregard of the favours which they had received at the hands of God. He executes his commission by announcing that the armies of the Assyrians, like a mighty and resistless stream, should inundate the land of Israel, sweep away its inhabitants, and inflict upon them incurable ruin; while the inhabitants of Judah should also suffer extreme calamities, which would reduce them to the very verge of destruction.

As that part of this denunciation which relates to Judah concludes, in our common version, with an address to Immanuel, I wish it to be noticed that the Hebrew term, both in this place, and in chap. vii. 14. is rendered by our translators as a proper name, by retaining the Hebrew word עִמָּנוּאֵל. This mode answers very well in the case of chap. vii. 14., but in chap. viii. 8. it is productive of difficulty, as it does not appear why the land of Judah should be described as the land of Immanuel. The Hebrew word, or words more strictly, occurs three times, in the paragraph which is before us, scil. in the two instances here specified, and in chap. viii. 10. It appears to me that in all the three instances, the word should be translated, as I have done it, by "God-with-us," and should be taken in vii. 14. as a proper name given to the child, which was meant to express that God was still with his people; but that in the two remaining instances, viii. 8. and viii. 10. "God-with-us," should be taken as an Epiphonema, or chorus, thus repeated, to confirm the faith and hope of those who, in the midst of so great degeneracy and consequent public distress still retained their fear and reverence for the God of Israel. This view of the case is in agreement with the exhortation which the prophet proceeds to address to persons of this character, ver. 11. "For thus hath Jehovah spoken to me," &c. The purport of this address is to instruct the pious Jews not to unite in the panic and consternation which the confederacy of Israel with Syria against Judah had occasioned; but to retain with firmness their dependance upon God, who, though he would inflict condign punishment upon their guilty and obdurate countrymen, would continue to be for a sanctuary and refuge to those who made him their fear and their dread.

In pursuance of the same purpose, the prophet calls upon such as were willing to listen to him, ver. 18, "Behold! I and the children whom Jehovah hath given to me, to be signs and portents," &c. He here calls attention to the children whose birth had been foretold, and who were expressly meant to be for signs and assurances, that God would preserve, and eventually rescue his people, from the fearful evils by which they were surrounded. Their unbelieving and idolatrous countrymen might, if they pleased, have recourse to the necromancers and false prophets, who were ever ready to betray them, by "crying peace, peace, when there was no peace," but the course of duty and safety was to pay a sacred regard "to the law and to the testimony." There can, I think, be no doubt that by "the law," the prophet intended the command which he had addressed to them to sanctify Jehovah," by making him the object of their fear, and of their dread; and by "the testimony," the written document, which was attested by Uriah and Zechariah, and which was given to be an assurance that the designs of Rezin and Pekah should be entirely frustrated and overthrown. This testimony was to be bound up, and this law to be sealed, and kept in safe custody by the disciples of the prophet, as the guarantees of their safety, ver. 16, and to be brought forth at the period when God should have fulfilled his denunciations of vengeance on his adversaries, and his gracious promises of support and deliverance to his servants.

The declaration which is contained in ver. 18. "Behold! I and the children whom Jehovah hath given to me to be signs and portents," supplies the authority on which my opinion is founded, that the child, whose birth was foretold in chap. vii. 14. was a child of the prophet, as I have before intimated. The consideration of this topic was referred to the present, as the most suitable occasion for explaining and sustaining that opinion. I must then beg it to be observed, that three children are mentioned in the course of the paragraph, Shear-jashub, God-with-us, (sc. Immanuel,) and Maher-shalal-hash-baz, (making speed to the spoil, making haste to the prey.) The first of these children, Shear-jashub, vii. 3. was to accompany Isaiah to meet Ahaz: of the age of this son of the prophet we have no express information, but the circumstances imply that he was old enough to go with his father, to listen to the conversation that took place, and to be prepared to give testimony to the time at which the declaration respecting the virgin, and her future offspring, was made. No intimation whatever is given that Shear-jashub was one of the children to whom the words "to be signs and portents" relate, for the significant character of these children was involved solely in the prophecies that were delivered respecting their birth, before it took place, and the accomplishment of the events that were to happen before they arrived, one at the capacity of rejecting what was bad, and choosing what was good, and the other at the ability to cry my father and my mother. As then the prophet's words make express mention of "children, to be signs and portents," the very children to whom he requires attention, the inevitable conclusion seems to be that as Maher-shalal-hash-baz was indisputably one of

them, so God-with-us, (Immanuel) was the other. Having stated with as much brevity and plainness as I can, the conclusion to which I have come on this subject, I shall request the reader not to discard it on the ground of its novelty, since if it be a reasonable conclusion, novelty is no argument against its correctness; nor to stumble at the removal of what he may have supposed to be an express prediction of the miraculous conception of the blessed Redeemer, as this important fact is supported by most indubitable testimony, and needs no aid from misinterpretations, however ancient their origin, or by whatever names they may be supported; nor finally to treat the whole as a matter rather of curious inquiry, than of important truth, as nothing ought to be more highly valued by considerate and christian men, than a satisfactory elucidation of any of the numerous difficulties, by which a comprehension of the sacred writings may be retarded.

V. My disquisition must be terminated by a few sentences, the object of which will be to show the connection of the first seven verses of the ninth chapter, with the concluding part of chapter the eighth; and very briefly to advert to the momentous topics which are contained in them.

The last two verses of chap. viii. furnish a description of the miseries that would be brought upon both the countries of Judah and Israel; but chiefly, I apprehend, upon Israel, for the many provocations of divine justice with which their inhabitants were chargeable, and especially for their disregard of "the law and the testimony" which had lately been promulgated among them. Great numbers of these guilty and wretched people were made to pass through their own land in bondage to their Assyrian conquerors, who drove them into distant regions, far remote from their once happy homes; and during their transportation, they suffered the deepest horrors of famine, which impelled them even to frantic desperation; so that they uttered bitter curses, and blasphemous imprecations against both God and man. When they raised their eyes to heaven, they found no succour; and when they looked upon their country, no sights were to be contemplated, but the ravages and desolations, which inflicted upon them intolerable anguish; and overwhelmed them in the darkness of despair. The whole of this prediction received its fulfilment, when Israel was carried into that captivity, whence they never returned.

"Yet," continues the prophet, chap. ix. 1. "There shall not be darkness," &c. In this verse I have supplied the word "perpetual," which is required by the context, as it is the design of the passage to fortell, that though the misery which has been described, was to be prolonged, yet still a period was advancing, when these desolated regions should see happier days, and be favoured with the most glorious displays of divine goodness, when Zebulon and Naphtali, the districts of the land of Israel, which had suffered the direct effects of God's indignation, should be blessed with a heavenly illumination, by the advent of the promised Messiah, and by the glorious effects of the dominion that should be given to him. This application of the prophecy is made by the evangelist Matthew, and

supported by the tenor of every part of it. To no other events can it be referred; no other person but Jesus of Nazareth can lay claim to offices so splendid, to characteristics so illustrious, to a kingdom so triumphant and imperishable. I cannot, however, allow myself to extend these observations, but shall subscribe myself,

Your's very truly,

PHILALETHES.

INSCRIPTIONS CONNECTED WITH THE CHARACTER AND MEMORY OF THE LATE REV. JOB WILSON, OF NORTHWICH.

THE writer of the Memoir of the Rev. Job Wilson, which appeared in the number of the Congregational Magazine for March, has been reminded of various omissions in that article, some of which he cannot but regard with regret: he therefore requests the Editor to gratify some of his friends by the insertion of the Inscriptions now sent. As to the one upon the tablet, Dr. Raffles must allow it to be told, that it was from his pen, and that the sentiments it expresses are but in strict accordance with the many proofs of friendship and esteem which he had manifested towards Mr. W. during an acquaintance of nearly thirty years. On these accounts Dr. R. was very naturally looked to as the proper person to preach the funeral sermon, at Northwich, on occasion of Mr. W.'s death, which he did in a manner long to be remembered by those who heard it. In connexion with the other inscription it may be mentioned, that the cup upon which it was engraved, contained, when presented to Mr. W., *fifty sovereigns*, as a farther expression of the esteem in which he was held; and it ought, perhaps, to be told, that the present was made at the suggestion of respectable persons in Northwich, not belonging to the church or congregation of Mr. W., who were also main contributors to the object. The apparent discrepancy as to the duration of the labours of Mr. W. will be understood when it is stated, that one inscription dates from the time when he came first to reside at Northwich; the other, from the time of his ordination.

On a Tablet erected in the Chapel at Northwich is the following inscription:

Sacred to the Memory of
The Reverend JON WILSON,
For the period of forty-one years
The beloved and honoured Pastor of this Church;
A man of primitive simplicity and apostolic zeal,
Of unblemished reputation and unwearied benevolence.
He lived not for himself, but for the glory of God
And the best interests of his fellow men.
Of his persevering and successful labours
This Edifice, erected through his instrumentality,
Is a lasting memorial:
Whilst, not in this place only,
But throughout the whole of the surrounding district,
He has left behind him
A fragrant name and a blessed memory.
He was born at Sowerby in Yorkshire, Feb. 16th, 1765,
And entered into his rest, June 28th, 1838.

3 M 2

On a Silver Cup, presented to Mr. Wilson at a public meeting held for the purpose, is engraved :

As a token of ardent esteem
for
Religion pure and undefiled,
Morality exemplary and uniform,
and
Benevolence ever active and disinterested,
This Cup is presented to
The Reverend JOH WILSON,
By his affectionate Flock,
and
Various Members of other Religious Denominations
In Northwich and its Vicinity,
September 3d, 1835,
Being in the Forty-second Year of his Ministry
In that Town.

On the reverse :

The memory of the just is blessed.—*Proverbs* x. 7.
Let the elders that rule well
be counted worthy of double honour,
especially
they who labour
in the word and doctrine.—1 *Timothy* v. 17.

ESSAYS ON THE BOOK OF JOB.

No. III.

BY THE REV. RALPH WARDLAW, D.D., GLASGOW.

IV. THE last of our four inquiries related to the *leading design*,—the *principal lesson or lessons* of the Book ; and the corresponding purpose of its introduction into the Sacred Canon.

In order to our arriving at a satisfactory answer to this inquiry, we shall attempt to present the reader with a brief sketch, or analysis, of the plan and contents of the poem. In doing this, we shall refrain from all discussion of those questions of curiosity, and difficulty, which are suggested by some particulars in the opening narrative ; those especially which relate to Satanic appearances and agency. We take the facts for the present, simply as they stand before us in the record. Job is the hero of the piece. His character is given in the outset in the highest terms of approbation, as “a perfect and upright man, one that feared God and eschewed evil.” Chap. i. 1. The same account of him is repeated by the lips of Jehovah himself, chap. i. 8. in the very same terms, only with the addition, which represents the character as unrivalled in excellence,—“that there was none like him in the earth.” In reply to this divine eulogy, Satan, to whom an appeal had been made for its truth, imputes the seeming devotion of the patriarch to the spirit of selfish-

new; and, in perfect keeping with his character as "the accuser of the brethren" and "a liar from the beginning," more than insinuates, that, were the benefits arising to him from his piety taken away, there would be an end of it; that a change of circumstances would soon produce a change of principle,—that he would curse God instead of blessing, and, instead of serving, abandon him. He receives from the divine Ruler permission to bring this charge to the test of experiment; to make trial of Job in whatever way he pleased, with the exception of any direct injury to his person. In fulfilment of this permission, most acceptable to the malignity of Satan, and yet, as will afterwards appear, perfectly consistent with the righteousness and the goodness of Jehovah, the patriarch, while in the full and unapprehensive enjoyment of his prosperity, is, in one sad day, by successive strokes, bereaved of all his property, and of all his family; the agency employed being the violence of marauding freebooters, the fire of heaven, and the desolating hurricane. The trial was severe,—the temptation strong; but it issued in the manifestation of the steadfastness of the saint's faith and piety, and of the slanderous falsehood of the first of liars. An example of meek submission was elicited, which stands on record for the imitation of the people of God in every succeeding age:—"Job arose and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" Chap. i. 20, 21.

Though his charge was thus falsified, Satan renews it. He was not to be thus easily abashed or foiled. Permission is then given him to inflict, in addition to the former trials, that of personal suffering, in any kind, or in any degree, short of death. This too is done, by the infliction of one of the most loathsome and torturing distempers; but this also proves in vain, even although embittered and aggravated by the unnatural and ungodly remonstrances of one who, instead of stimulating him to the spirit of rebellion, ought to have been his counsellor, and his comforter. Chap. ii. 9, 10.

One trial yet remains:—and it, coming after the rest, and operating upon a spirit dejected and disquieted, though not yet shaken, goes near to overpower his principles, and to make good the accusation of the adversary. His "three friends" came, by previous mutual appointment between themselves, with the purpose, the narrative tells us, of "mourning with him and comforting him." But while this was their purpose, it must not be forgotten, that they came under the full conviction and settled impression of a certain principle,—the principle, namely, that divine Providence regulates the distribution of temporal good and evil according to the characters of men; that prosperity is a mark of godliness and divine favour, and adversity of wickedness and divine displeasure. On this principle they had concluded, that, although the character of Job had stood fair in the eyes of men, and although they themselves, like others, had held him in high and fond estimation, he must, beyond all doubt, have been guilty of unknown evils,—of secret crimes, and, judging by the severity of the divine visitations, crimes of no ordinary turpitude;

that, in other words, he had been one of the most consummate and successful of hypocrites, whom a righteous providence was now detecting and punishing. They come to him under the influence of this conviction; conceiving that, in these circumstances, to take part with him would be to withstand God. And, so far are they from administering consolation, or attempting to soothe his desolate and perturbed spirit, that they more than insinuate dark suspicions; they draw their unfavourable inferences with abundant plainness; they directly, severely, confidently, charge him with base dissimulation and undiscovered wickedness. It seems to me, that by far too favourable an idea has been formed of Job's three friends, from what is said of their purpose in coming to him; of the violence of their emotions when they saw his altered appearance and condition; and of their silence of seven days in supposed accommodation to the intensity of his sorrow,—on which, with a delicate tenderness, they would not too hastily obtrude even the accents of sympathy. From all that passes afterwards, this has ever appeared to me greater charity than they are entitled to. I apprehend, that, although they did come in the capacity of comforters, yet they came with the principle settled in their minds which has just been mentioned,—with the ground thus predetermined on which their consolation was to be administered; that they had jointly resolved, to suspend its administration on the state in which they might find the mind of the patriarch; ready with condolence and encouragement, should they find him an humbled heart-broken penitent, making full confession of his hidden iniquities, and of the justice of Heaven in the vengeance with which they had been visited; but equally ready with faithful expostulation, inquisition, and reproof, should there be no such acknowledgment of his crimes!—crimes of which the existence was assumed by them as a point of indubitable certainty. They came, then, to comfort him; but they came to comfort him on certain conditions. There was more, in my apprehension, than the mere tenderness of sympathy which, during the seven days, put the seal of silence upon their lips. They waited to discover from himself what was the state of his own thoughts and his own feelings respecting himself and the dealings of God. They were silent, not—or not merely at least—because the violence of his grief rendered the attempt to comfort him vain till the agitation of his spirit had subsided,—but because they had no consolation to offer except on certain terms,—and these were such as they could not but be reluctant to divulge, till they saw whether his own mind was at all in unison with theirs. If this was the true state of the case, we cannot imagine but that Job must have perceived something of the suspicions that were lurking in their minds. He could not fail to see, that they were under constraint. Looks, and gestures, and general manner, in such circumstances, say a great deal, although not a word escapes the lips. I think it exceedingly probable, that it was the perception or apprehension of this state of feeling towards him entering the mind of the sufferer, that completed the anguish of his previously distracted spirit, and opened his lips in the utterance of those terrific imprecations on the day of his birth, so pregnant with the desperation of a broken heart, which form the in-

roduction to the whole of the subsequent controversy. The utterance of these gave opportunity at once, and excitement, to those singular comforters, to speak their mind. And the manner in which they do speak their minds, confirms the conviction of Job's previous surmises. The language of Eliphaz, the first who answers him, is precisely that of a person who had been before under the influence of a strong inclination to speak, but at the same time of reluctance to enter on an ungracious theme. Chap. iv. 2, &c.

The first address of ELIPHAZ, however, is characterised by some appearance of candour and moderation. He sharply reproves Job's impatience; he questions his previous integrity; he admonishes him to penitence, and to beware of despising the chastening of the Almighty; and, throughout his address, he assumes, nay he distinctly and explicitly states, the principle which himself and his two friends held as governing the procedure of providence. Chap. iv. 7, 8. He enlarges on the principle, and illustrates it with the most impressive sublimity; and, on the assumption of its certainty, he assures the afflicted patriarch of the happy results that should arise to him from the restored exercise towards him of the divine favour, if he acknowledged the sin by which, he takes for granted, it had been forfeited, and returned to seek after God. The principle itself, he affirms to have been the lesson of long, and close, and extensive observation, and of deep research and deliberative wisdom. Chap. v. 27.

Job's first defence is full of the agony of distress. More keenly than all his previous trials does he feel the unfounded and deeply injurious suspicions,—and more than suspicions—thrown out against his character. He begins with some expressions, strong, yet not extravagant, of the weight, the oppressive and overwhelming weight of his calamities,—which by his friend Eliphaz had been passed entirely over, without even a word that could indicate his sense of their magnitude, or a single soothing sentence of sympathy! He vehemently wishes that he were at once cut off. Cuttingly, yet tenderly, he expresses his disappointment of the anticipated consolations of friendship,—beautifully comparing his feelings to those of a caravan of travellers in the parched desert, when the stream that has appeared at a distance, giving hope of relief from their burning thirst, has flowed past and left its channel dry, ere they have been able to reach the place. He complains of the unreasonableness of nicely and fastidiously criticising the words of one whom grief has made desperate, and whose impassioned utterance was but like the gusts of the fitful wind. He returns again to the detail of his troubles; and turning away from his friends, he expostulates, in the bitterness of his soul, with his Maker, confessing himself indeed a sinner, but wondering and complaining at the unaccountable hardness of his lot. Chaps. vi. and vii.

We cannot pursue any thing like an analysis of the different speeches, further than merely to give a glance of the comparative characters of the speakers. BILDAD, naturally more warm and impetuous than Eliphaz, is more bluntly severe and intemperate in his address. He assumes the wickedness, not of Job himself merely,

but of all his children; insinuating that they had perished, as he now suffered, by the immediate interposition of an avenging God against their transgressions, and, in their sudden destruction, had got no more than their desert; thus, even had it been true, cruelly lacerating the tenderest feelings of the wounded heart; and, like Eliphaz, before him, he intimates the duty, the necessity, and the benefit, of a return, by penitence and supplication, to God. Chap. viii.

ZOPHAR upbraids him, in no measured terms, with empty verbosity and folly, as well as with arrogance, impiety, and falsehood, for having at all presumed on self-vindication; he proceeds on the full assumption of his guilt, as confidently as if it had been substantiated by the best authenticated facts; and, in his turn, following the other two, admonishes him to wisdom and to penitence. All the three, with a constant reference, too obvious to be for a moment mistaken, to the case of Job himself, expatiate unceasingly on certain common-places of what they conceive to be truth,—the divine judgments against the ungodly, the invariable uniformity of their infliction, and the inevitable and fearful destruction of all hypocritical pretenders to religion. Chap. xi.

The controversy warms, and kindles, and flames as it proceeds. Increasing vehemence of crimination produces a correspondingly increasing vehemence of self-defence and asseveration of innocence. The afflicted patriarch, tormented in body and still more tortured in mind, is driven, by the exasperation of his feelings, to speak both of himself and of God in terms of unguarded and unqualified generality, such as the extreme of provocation might extenuate, but could not justify. In proportion as his friends confidently affirmed the uniformity of the divine judgments on the wicked, and kindness of providential dealing with the good, he strenuously, and without limitation, asserts the contrary, in language at times which appears, or even more than appears, to involve reflection on the righteousness and the reasonableness of the divine procedure. In the progress of the discussion, there comes before us some of the most exquisite touches of human nature; a most interesting development of the passions, and, especially, a striking and instructive exemplification of their influence on the mind in controversy. Every thing like precision and definition, explanation of terms, and modification of statements, is forgotten; all is general, sweeping, universal; all confident, all absolute, all indignant; and assertions, when once made, are maintained throughout, with a high-minded disdain of all reduction and extenuation, and with a growing stiffness and pertinacity of adherence. Such, generally speaking, has controversy been in every age and in every place.

In this spirit it goes on to the close; when Job brings it to a conclusion, with a beautiful and most touching contrast between his former and his present condition,—what he had been in the spring-tide of his prosperity, and what he now was in the low and dreary ebb of his adversity, with a renewed and more detailed assertion of his integrity in all the duties of life, both towards God and towards men, and with a solemn appeal, with deliberate and fearful imprecations against himself if he spoke any thing but truth to the omni-

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science and the justice of Jehovah. This silences his opponents, by rendering all further reasoning hopeless: "So these three men ceased to answer Job, because he was righteous in his own eyes." Chap. xxxii. 1.

Intermingled, however, with all Job's vehement self-vindication, his sarcastic taunts and bitter reproaches of his injudicious and cruel friends, his unwarrantable, and at times most reckless and presumptuous complaints of God himself,—there present themselves, at intervals, the most interesting indications of the spirit of genuine piety remaining in his bosom, in deep and fervent, but troubled and distracted operation, evidences that his words were indeed the words, not of his sober mind, but of one rendered wild and desperate, on the one hand, by a bodily distemper that inflamed his whole physical system, and made his spirit the prey of a nervous and feverish irritability, and, on the other hand, by provocation of the bitterest and most insupportable description, to a heart possessing, along with conscious integrity, generosity of feeling and acuteness of sensibility. There are occasional relapses into a calmer and more composed frame, when his language is more in accordance with the condition of a sinful creature and with the character of a believer in Jehovah's presence, and providence, and word, and promises, and of an heir of immortality. There are bursts of melting and overwhelming tenderness gushing from the very inmost depths of the troubled soul, sufficient to soften hearts of stone. And there are bursts, too, of devotion,—of lowly and lofty devotion, of holy aspiration after God, and after a promised and expected Redeemer, of spirituality of desire, of "longing after immortality," such as ought more than to have satisfied his friends that "the root of the matter was in him," and to have warmed their hearts with the glow of returning confidence and affection to the desolate and afflicted saint. But the tenacity of the hold which their false principle had taken of their minds,—the closeness with which habit had inwoven it with the entire texture of their system of providential administration,—had the unhappy effect of converting every thing of the kind, in their estimation, into the effusions of hypocrisy and self-delusion, so that what should have softened only indurated, and what should have sweetened embittered them.

When the controversy closes between Job and his three friends, ELIHU,—a new character, who had been a silent and attentive listener,—comes forward, fired with indignation at both parties, an indignation of which the grounds are stated—Chap. xxxii. 2, 3. "Against Job was his wrath kindled, because he justified himself rather than God: also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job." The charge against the patriarch is heavy, and, on grounds which may be gathered from what has already been stated, not without foundation. The vehemence of his irritated spirit had hurried him to the utterance of what went far to an impeachment of the divine equity. The charge against his friends has a broader and firmer foundation. They "condemned Job," whilst to his protestations of his innocence "they found no answer;" their accusations having

nothing to substantiate them but suspicion and hypothesis; the hypothesis itself ill sustained, and the suspicions, having nothing else whatever to rest upon, correspondingly frivolous. There was no one thing of which they could convict him, no one fact to bear up a single charge. Destitute of every thing of this kind, and having exhausted, in passionate and occasionally eloquent reiteration, the few commonplaces of their argument—(for in their reasoning there is no great variety, though their respective illustrations of the same topics are sufficiently diversified and characteristic)—they are all three,—and the case is far from uncommon in controversy,—silenced, but not convinced, or, if secretly convinced, unwilling to own it.

Elihu, after a somewhat pompous introduction, addresses himself first to Job, and then to his friends. He charges Job on grounds entirely different from those on which Eliphaz, and Bildad, and Zophar had insisted. He says nothing of secret unknown wickedness. He confines himself to his conduct and language in the present case. He presses upon him their extreme impropriety; their inconsistency with that humble consciousness of sin and guilt which all ought to feel and to acknowledge, and with that reverence for God which becomes his dependent creatures. He alleges, that, in the intemperance of his self-justification, he had furnished "answers for wicked men," and given more than countenance to their conclusion, that there is no good to be got from serving God. He quotes Job's words, and with no little warmth and energy of rebuke, exposes their wicked nature, and their mischievous tendency. His indignant warmth, indeed, almost leads him into the very fault which he so sharply blames in the three friends. He overstrains the patriarch's expressions; representing him as maintaining the cause and interests of rebellion; as asserting the preferableness of impiety to the fear of God, the one as a surer way to prosperity than the other; as "chusing iniquity rather than affliction;" as "adding rebellion to his sin, clapping his hands in the pride of triumph," and "multiplying his words against God." He expatiates on the absolute independence, majesty, and supremacy of Jehovah; the infatuation of contending with or attempting to resist him; and the duty, propriety and safety of submitting to him implicitly in all his doings. He asserts the righteousness, wisdom and mercy of all his ways; and his regard to the righteous, especially under poverty and oppression, as manifesting itself in frequent and visible interpositions in their behalf. He further enforces submission on the ground that God, the self-sufficient and independent, can neither be profited by the goodness nor injured by the wickedness of his creatures,—and that all the damage from opposition to him must be their own; as well as by descriptions, full of force and sublimity, of the uncontrollable sovereignty, the unsearchable greatness, the irresistible power, unerring wisdom, incorruptible justice, and unbounded goodness of the Most High.

ON THE CHOICE OF PASTORS BY THE PRIMITIVE CHRISTIANS.

(To the Editor.)

SIR,—An esteemed friend of mine has put into my hands a pamphlet, entitled "Some Arguments against National Religious Establishments Considered:" by Rowland Gardiner Alston, Esq. The author appears sincerely devoted to the Church of England, and his remarks are devoid of much of that acrimony with which, unhappily, this momentous controversy (not destined soon to terminate) is generally conducted. Without here pretending to a formal review of Mr. Alston's work, I content myself with putting down a few remarks on one or two points, more especially connected with church history.

In pages 4 and 5, Mr. Alston says as follows: "I can find no trace whatever, in any history of the primitive church, and still less in the Bible, of the different communities of Christians assuming the choice of their pastors. They were then, as now, appointed and ordained by the church, that is, by its *rulers*; and though it is true, that individuals now possess the power of nomination to benefices, yet none but the church itself can create a pastor, and the patrons are restrained by the necessity of nominating those only who have been invested with the priestly character by the spiritual rulers of our church, whose province it is to admit no one unless properly qualified to perform his sacred duties."*

* The opinions upon this subject which prevail with the evangelical clergy and laity of the Church of Scotland at the present moment are diametrically opposed to those notions which are generally advocated by the evangelical clergy and laymen of the Church of England. We have now before us a series of clever Tracts "On the Intrusion of Ministers on reclaiming Congregations," from the pens of Dr. Chalmers, Rev. Messrs. Candlish, Brown, Guthrie, Cunningham, and A. Dunlop, Esq. which, though treating to a great extent of the laws and usages of the Kirk of Scotland, yet base their argument for liberty on the nature of things, the authority of Scripture, and the early usages of the primitive church.

As it will not be in our power to review these Tracts, having already devoted many pages to the Scottish question, we transcribe the following passages, which we regard as an appropriate supplement to the valuable paper of our learned correspondent.

"Is it," asks the Rev. Charles J. Brown, "the clear and indefeasible right of a Christian man, to judge for himself under what ministry he shall sit—to by what ministrations of the Gospel his soul is edified and blessed—to whose pastoral instructions and care he shall commit himself? Is it his sacred duty, as well as right, to look to his eternal welfare in this matter,—to look to it for himself, as he must answer for himself at the great day; to 'take heed what he hears,' as well as 'how he hears;' to take the Gospel on trust at no man's hands; 'not to believe every spirit, but to try the spirits whether they be of God?'" It follows at once, from these plain principles of Scripture and common sense, that no minister may be thrust upon a congregation contrary to the will of the people. If it be *lawful* to intrude a pastor upon the people, it must be *the duty* of the people to receive and hear him. The intrusion cannot be upon the mere pews of the house. The right, if

* 1 John iv. 1.

As Mr. Alston has so summarily dismissed this subject, and has led his readers to suppose that things were always in the church as they now are, or nearly so, I would beg leave to throw together a

there be any, must be a right of forcing a minister on a christian people,—compelling a congregation to accept a particular man to be their pastor whether they will or no; to dispense the Word and Sacraments among them, with or without their consent; to visit their sick and dying beds; to give them counsel in difficulty, and consolation in trial; hold converse with them of their conflicts and temptations and fears, 'the plague of their hearts,' the welfare of their families, the way generally in which they ought to go. It were difficult to conceive any thing more monstrous than this. If the people are not bound to hear, how can the minister have a right to speak? If they are not obliged to accept his ministrations, how can these be thrust upon them? If no teacher can take upon him to answer for the people at the day of judgment, but 'every man must give account of himself to God,'—what can be conceived more irrational, arbitrary, and cruel, than the attempt to force a minister upon a congregation contrary to their deliberate voice and will?

"Be it observed, (and the iniquity of the thing thus comes more palpably out,) that intrusion can only be *attempted* after all. Physical force may thrust a minister upon the area and walls and pews of a church. Upon the people, without their own consent obtained in some way or other, no power on earth can thrust him. Tyranny, favoured by unhappy circumstances, may, indeed, often compel them to yield a reluctant consent. In country districts, for instance, where there is only one church within their reach, it may happen, in cases of intrusion, that rather than want a ministry altogether, many will in course of time attend the church, and allow the functionary to preach to them. But allow him they must, or he can never be their minister in point of fact, whatever the law may please to style him. In such a state of matters,—*consent being so indispensable from the very nature of the pastoral relation, that without it the relation practically can never exist at all*,—is it to be borne, that advantage shall be taken of the people's circumstances, to extort and wring from them a consent, which otherwise they not only would not be bound to give, but would be bound to withhold, on the ground of their honest convictions? Was it ever imagined that a congregation in any of our large towns, are bound to continue under a minister thrust upon them against their will? No one disputes their duty, as well as right, to leave his ministrations, if they find them useless and unedifying to their souls. But surely the mere circumstance of a Christian's living in the country, makes no difference either to his rights or his duties. It may shut him up to the painful alternative just referred to. But it can no way touch the principles of this question. It never can affect the essential iniquity of thrusting a minister upon a congregation contrary to their deliberate mind and will.

"Take the case of a physician. Nobody has yet imagined the idea, either of a Government Board, or a Medical Faculty, thrusting physicians upon the families of the people. And yet, not only are the interests of the soul unspeakably more precious than those of the body, but the due care of them by a minister, depends far more on the affection and good will subsisting between him and his charge. A doctor's prescription may profit his patient, however obnoxious he may be personally, just as we sometimes see mothers cure their self-willed children, with drugs forced down their throats. But the soul is a much less mechanical subject; and small indeed is the profit likely to arise from obtruded pastoral admonitions,—from the services of a minister forced down the throat of a reluctant congregation. When deacons were about to be chosen in the early Christian Church, the apostles would not force upon the people, even those who were to take charge of their contributions for the poor. 'Look ye out among you,' said they, 'seven men of honest report, full of the Holy

few testimonies from ecclesiastical history, which will speak for themselves. When Mr. Alston has satisfactorily interpreted these testimonies, in harmony with the above quotation from his work, it

Ghost and wisdom, whom we may appoint over this business.' If, even in reference to such matters, intrusion was never dreamed of, how much less in reference to the care of those immortal souls, for which the people themselves behoved one day to answer at the judgment-seat? If both this case and the former one may seem to some minds to prove a little more than simple non-intrusion, certainly, by far stronger reason, they prove that no minister may be thrust upon a congregation against their will."

"It has already been shown," says the Rev. William Cunningham, "that the pastoral relation can be rightly formed only with the consent of both parties, viz. the minister and the flock; that the statements of Scripture, the practice of the apostles, the dictates of right reason, and the testimony of experience, all concur in proving that ministers should not be settled without the people's consent; and that the very least share of influence which a christian people should have in the settlement of their pastor is, the power of preventing any one being intruded upon them contrary to their will."

"It is certain that the christian people had substantially the choice of their own ministers during the first five centuries of the history of the church. This practice had come down from apostolic times, and was not laid aside until long after the establishment of Christianity by Constantine,—a conclusive proof that there is no necessary connexion between patronage and a national establishment of religion. The great body of the Reformers from Popery were decidedly in favour of the necessity of the people's consent in the appointment of their ministers, and statements, implying this, and much more than this, are to be found, not only in their own writings, but also in the public confessions which, under their direction, were adopted by most of the Reformed Churches."

"The latter confession of Helvetia was approved of by almost all the Reformed Churches, and among others by the Church of Scotland, (which excepted only the sanction given by it to two or three anniversary holidays,) and it lays down this as the true principle, in regard to the election of ministers, 'that they should be chosen by the Church, or by persons deputed by the Church for that purpose.' The Belgic Confession, which also received the approbation of the representatives of most of the Protestant Churches, at the Synod of Dort, declares, 'that ministers, elders, and deacons, should be called and advanced to these functions, by the lawful election of the Church.' The Saxon Confession, adopted by the Lutheran Churches, says that Christ 'approves of the election (of ministers) of the Church, and causes the Gospel to sound forth by means of men chosen by the suffrages, or in the name of the Church.' The discipline of the French Church seems to have left the nomination of ministers to the Consistory, but required the consent, tacit or express, of the congregation, and expressly provided, that even if the objections made by them against any one proposed as their minister, should not be substantiated to the satisfaction of the Church Courts, 'yet he should not be given as pastor to that people against their will, or to the discontentment of most of them.' After these testimonies from the Confessions of the Reformed Churches, it is not necessary to produce extracts from the writings of the men who were the principal authors of these Confessions, and the chief instruments in the hand of God in delivering the Church from the yoke of Popish bondage. It is certain that Luther, Zuinglius, Bucer, P. Martyr, Calvin, Beza, Zanchius, in short, all the leading Reformers, were opposed to patronage, and held it as a scriptural principle, that the christian people should, at the very least, be at liberty to give or withhold their consent to the settlement of a minister among them."

"Cardinal Bellarmine, the great champion of Popery, lays it down as a Protestant principle, which he, as a Papist, denied, and attempted to refute, 'that

will be time enough for me to trouble you with a few more remarks. Till then, there will be no necessity for this, as his readers will themselves, if I mistake not, be able to form a judgment, as to what kind of "arguments" the author, sometimes, at least, employs. Tertullian says, speaking of the christian congregations, (while as yet, as Mr. Alston ought to know, the bishops, i. e. pastors or ministers, were bishops of one congregation,) "The older men preside." (Tert. Apol. c. 39.) On this, Bishop Kaye, on Tertullian, p. 223, says, "Tertullian appears to speak of the Presidentship as conferred solely in consideration of superior age and piety." The same candid prelate says, "How clearly soever the distinction between the bishops and the other orders of the clergy may be asserted in the writings of Tertullian, they afforded us little assistance in ascertaining wherein this distinction consisted." *Ibid.* p. 234. It will be recollected, too, that Tertullian wrote as far from the Apostles as two centuries.

In the writings of the Fathers, we find the original primitive bishop, (after the distinction by this name obtained,) spoken of as the pastor of a congregation. (Cypr. Epist. 55, § 6. Cornelius apud Euseb. lib. vi. c. 43.) The church over which he presided is said to be the church *in* or *at* any town or city, agreeably to the usage of the New Testament. (Ignat. ad Smyrn. Irenæus, lib. ii. c. 56.) The scene of his cure is often called a *parish* or *neighbourhood*—a locality in which a greater or less number of *houses* are situated near to each other. Thus we read of the "*parish* of Ephesus," "*of Corinth*," "*of Athens*," "*of Carthage*;" and the church at a given place is said to be the church "*parishing*," or dwelling together as neighbours in that locality. (Euseb. iii. c. 4, and *passim*. Clemens Rom. Epist.) On the Lord's-day all assembled together in one place, (Justin Martyr, Apol. 2.); "*for*," says Ignatius, "*where the bishop is, there must be the people*. Where the pastor is, there, as sheep, do ye follow him. If the prayer of one or two have so much force, how much more efficacious must that be

no one should be held as rightly called or chosen to the ministry, without the consent and suffrage of the people;" and the great writers who answered him never denied that this was a Protestant principle, but set themselves to defend it as scriptural and true.

"Even the defenders of the Church of England have been obliged to acknowledge the soundness of this principle, as to the necessity of the people's consent to the formation of the pastoral relation, and have been greatly puzzled to vindicate the constitution of their own church in this matter, which utterly excludes the exercise of any such right on the part of the christian people. The following notable piece of absurdity shows the way in which the 'judicious' Hooker disposes of this difficulty:—'The power of order I may lawfully receive, without asking leave of any multitude; but that power I cannot exercise upon any one certain people utterly against their wills; neither is there in the Church of England any man, by order of law, possessed with pastoral charge over any parish, but the people, in effect, do choose him thereunto: for albeit they choose not by giving every man personally his particular voice, yet can they not say that they have their pastors violently obtruded upon them, inasmuch as their ancient and original interest therein hath been by orderly means derived unto the patron, who chooseth for them.'—Eccles. Pol. b. vii. sect. 14.

which is made by the bishop and the whole church." (Ignat. ad Trall.—ad Smyrn.—ad Philad. et alibi). "There is but one altar," says Ignatius, "as there is but one bishop." (Ignat. ad Philad. Cypr. Epist. 63.) Justin Martyr (Apol. 2.) says, that "if any were absent from the eucharist, it was sent to them by the deacons."

"The bishop (or pastor) besides preaching and praying in the assembly, also baptized." (Origen in Ezek. Hom. 3.) He superintended the christian poor, the orphans, and widows, the sick, prisoners, and strangers; and acted as the almoner of the society. (Tertull. de Baptism.—Justin Martyr, Apol. 2.) Of the extent of the charge which belonged to some of the primitive bishops, we may often form a judgment from circumstances mentioned incidentally. "Let your assemblies be held more frequently," says Ignatius to Polycarp, "*seek out all by name.*" (Ignat. Epist. ad Polyc.) When Anterus, bishop of Rome, died, about 236, "*all the brethren met to choose his successor.*" (Euseb. vi. c. 28.) Cyprian, bishop of Carthage, knew every one of the people of his pastoral charge. (Cypr. Epist. 58.) "And when he was exiled, he sent messengers to pay off the debts of the brethren, and to aid any who might want assistance in their trades." (*Ibid.*)

The primitive churches were popular institutions, subject to no spiritual control beyond the limits of each individual congregation. It is obvious, from the apostolical epistles, that in the churches to which they were addressed, the whole body of the faithful were concerned in maintaining the discipline and regulating the affairs of the society. This was the case, also, for centuries after the apostolic age. Clemens Romanus calls acts of discipline, "things commanded by the multitude." (Epist. ad Cor.) In Cyprian's time, the "Schism of Felicissimus," and the question respecting restoring the Lapsed, were judged of by the people. (Cyp. ad Plebem, Epist. 40, § 7. Epist. 12, § 1.) Offenders were restored by *their* consent (Epist. 10, § 4); and without it, none could be received into the peace of the church. (Cyp. Epist. 59, § 1.)

The bishop (pastor) was elected by the whole church. (Cyp. Epist. 68, § 6. Euseb. lib. vi. c. 28.) Cyprian says, he was made bishop of Carthage by the suffrage of all the people (*populi universi*, Epist. 67, § 2.) The concurrence of the neighbouring ministers, also, appears to have been usually obtained. Alexander, bishop of Jerusalem, was chosen by the people, and the bishops (pastors) of the neighbourhood gave their approval. (Euseb. lib. vi. c. 11. Cyp. Epist. 67, § 2.) The people were consulted in the ordination of any person of their body. (Cyp. Epist. 68, § 4. Epist. 33.) Clement of Rome testifies that even the *Apostles* ordained bishops (pastors) and deacons with the approbation of the whole church. (Clem. Rom. Epist. ad Cor.) The ordination service was conducted by the neighbouring bishops; (Cyp. Epist. 53, § 1, comp. Epist. 55, § 12.) and we read of as many as sixteen being present at the settlement of a brother. (Cyp. Epist. 52, § 16. Comp. Epist. 55, § 12.) When certain individuals who belonged to the church over which Cyprian presided, had committed an offence, he says, that he himself was not a sufficient judge of their conduct,

and that it must be investigated by the people. (Cypr. Epist. 23, § 2.) Every church, indeed, exercised discipline over its own members; (Cypr. Epist. 55, § 16. Epist. 72, § 3. Epist. 53, § 13;) and managed its own internal affairs. (Cypr. Epist. vi. § 5.) Sometimes they elected one of their deacons as a messenger to some other church. (Ignat. ad Philad.)

The very name "*pagans*," indicates the fact that heathenism lingered in *country places*, after christianity had gained a solid footing in towns and cities. Yet it is by no means to be supposed that, in the primitive times, the Gospel was wholly confined to populous places. Clement of Rome says, that the Apostles preached both in the country and in cities, and instituted bishops and deacons. (Epist. ad Cor.) We learn that Paulus Samosatenus had many flatterers among the bishops of the adjacent country places and cities. Zoticus was bishop of the village of Comane, and it is probable that many of the eighty-seven bishops assembled at Carthage in the year 258, were pastors of obscure village churches; for the very names of the places are unknown to geographers. (Euseb. lib. vi. c. 30. lib. v. c. 16. Concil. Carthag. apud Cypr.) In some instances, the congregation came partly from the neighbouring rural districts; and all who composed it, both of city and country, met together, and the "*bishop*" preached and administered the eucharist. (Justin Martyr, Apol. 2.)

I would further beg leave to direct Mr. Alston's attention to what is said on these subjects by *Barrow*, in his Works by Tillotson, 1716, vol. i. p. 772: *Mosheim's Eccles. Hist.* 1806. vol. i. ch. ii. pp. 97. 99, 100. 105, 106, 107. *Milner's History of the Church*, 1812. century ii. chap. i. pp. 161, 162. *Gieseler's Account of the First Period of the Church*, in his *Lehrbuch der Kirchengeschichte*. Neander's Universal Church History, vol. i. part ii. section 2. A History of the Church by the Rev. Geo. Waddington, M. A., Prebendary of Chichester. 1833. p. 20.

I think, Sir, that when Mr. Alston has carefully studied the above quotations, he will see reason to modify some of his theories of church government, even independently of the main question of his book.

I remain, Sir, yours truly,

A STUDENT OF CHURCH-HISTORY.

June 1, 1840.

ON THE PRESENT POSITION OF THE CONGREGATIONAL UNION.

(To the Editor.)

SIR,—Most sincerely do I thank God for the formation of the Congregational Union of England and Wales. The numbers who crowded to the metropolis to attend its last anniversary meetings, the stern adherence to principle manifested by the delegates, the harmony of feeling which pervaded the assembly, and the resolutions expressed of increased exertions to promote its interests, prove the hold which this Union has taken of our churches, and the position

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it occupies among the great and noble institutions of the country. Cordially do I congratulate the Union on the increase to its strength and influence, by the accession of the Home Missionary and Irish Evangelical Societies; and earnestly do I pray that it may long exist and prosper for a blessing to the world and the church of God. Yet I am not free from anxiety as to its future movements. We are apt to be excited by fraternal intercourse, by friendly recognition of beloved brethren, and by stirring addresses. We talk—resolve on splendid efforts—return home—get involved with our respective engagements, and too often forget to carry out the resolutions of the Assembly. The resolutions of the recent annual meeting, though excellent, will prove little better than a dead letter, unless the churches, which compose the Union, make increased, vigorous, and self-denied exertions to evangelize the whole country and to save souls. Let it not be overlooked that our denomination is committed, fairly committed, before the public. It has taken its position. In past ages it has been the conservation of English liberty, and in our own days it has gradually increased in numerical and moral strength, in christian zeal and influence, till it has reached the vantage ground where it now attracts the notice of the United Kingdom. All eyes that observe the signs of the times are directed to this section of the christian church, to mark the line of conduct which will be pursued by the Congregational Churches of the British Empire. The times are favourable for a spiritual campaign, for a great moral enterprise, for the publication of the Gospel on an extended scale, for individual and combined attempts to carry the truth into all the towns, villages, and hamlets of the kingdom. Then think of the claims of home. The millions who are perishing at our doors—dropping into perdition before our eyes! Think of the ready access we have to the population every where, and of the command of our Lord and Master “to preach his Gospel to every creature.”

Much now depends upon the *officers* of the Union, and the Committees of Management for home-missions, for Ireland, and the colonies, as to their decision of character—their firmness and consistency in maintaining their principles and pressing their claims. There must be no compromise, no partiality, no middle course pursued. The vessel, with the truth on board, is now launched, and is about to pursue her course. They are called to the helm, and the prosperity and success of the voyage, under God, depends on them. O, how great is their responsibility! May they be directed by Infinite Wisdom, and be upheld by Almighty power! May they receive out of the fulness of Christ grace for grace! But these esteemed brethren must have the sympathy, and support, and co-operation of the churches. Churches of the living God, I would say the appeal is made to you. Purchased with the blood of Christ—called out of the world by the preaching of the Gospel, through the influence of the Divine Spirit—and separated by sovereign grace to be “a chosen generation, a royal priesthood, a holy nation, a peculiar people,” think of your responsibility. You must awake from your lethargy, and put on strength. You must imitate the spirit and practices of primitive churches, and you will be crowned with primitive success.

Never forget that one design of your fellowship is the communication of the truth, the conversion of the world to the faith of Christ. As churches, you have important duties to perform to yourselves, and to mankind. In the spirit of the truth, and with an eye to the honour of your Lord, meet in a church capacity and ascertain your true state and character. If any ordinance of the house of God is neglected, it must be attended to; if any abuse is found amongst you, it must be removed; if improper persons have crept in, they must be admonished, and, if impenitent, be put from among you. To prayer and attending on the means of grace, you must add abounding liberality. Individually and collectively let Christians look at their awful responsibility, till they feel an agony of desire for the conversion of sinners, and seek the accomplishment of this object with a devotion deep and hallowed as that felt by the angels of God!

Brethren in the ministry, pastors of our churches, heralds of the cross, servants of the Most High God, permit me also to appeal to you. Think of your sacred character—of your elevated position—of your extensive influence—of the vows of God which are upon you as the leaders of the host of God. Let me affectionately entreat you to make a fresh dedication of yourselves—of your talents—your time—your property—your all to the service of your Lord and Master. Preach and pray and labour for the salvation of men. Set your faces like a flint against every thing that dishonours Christ and impedes his Gospel. The position assigned to you, in the moral government of God, imposes manifold duties and privileges upon you. The churches look to you as their guides, the public expect to witness your onward progress. Put forth fresh zeal in this noble enterprise. Be “moved by the Holy Ghost;” move forward, and you will set in motion all around you. And allow me to say to all our churches, there is no room for trifling—no time for delay. Souls are perishing! God says, “work while it is called to-day.” Remember that the interests of millions at home depend upon you as a home missionary society, and as an Irish missionary society; and that as a colonial missionary society, the undying interests of unborn millions will be affected by your decision; you now exert great influence, and possess great moral strength. But if you prove unfaithful to your charge; if from indolence, or corruption, or worldly mindedness, you prove faithless to your country and to your God, merited disgrace and shame will cover you. If you do your duty, and come to the help of the Lord, and prove faithful to his cause and to your country, God will bless you, and make you to bless others. You will render posterity your debtors, and fill remote generations with gratitude and love. The Union will be distinguished for its truly christian deportment—its love—its purity—and its christian activity. Its transactions will form part of the history of our body and of the church at large, and succeeding generations will look back to eighteen hundred and forty with delight and gratitude.

G—

J. H.

R E V I E W.

1. *The Saviour's Right to Divine Worship Vindicated, in Letters to the Rev. J. Armstrong, D.D. By Wm. Urwick, D.D.* Dublin. 1839.—pp. xvi. 412.
2. *The Second Advent of Christ, the blessed Hope of the Church. By Wm. Urwick, D.D.* Dublin. 1839.—pp. viii. 290.

THE successive publication within less than four months of two distinct works on the subjects, and of the compass above stated, must be admitted to attest their respected author's devotion to divinity studies, as well as his unwearied zeal in the defence of "the faith once delivered to the saints." The first-mentioned volume was occasioned by the appearance of a sermon by the late Dr. Armstrong, of Dublin, vindicating the principles of "Unitarian Christianity," and inculcating universal charity, under that vague misapplication of the term so usual with the Unitarians; and consists of seven letters, in the first of which the latter question is disposed of, the remaining six being devoted to an examination of Dr. Armstrong's principal argument against the worship of Christ; and to the statement and discussion of Dr. Urwick's own views on the pre-existence and deity of Christ, and the worship due to him from men and angels. The work displays very great ability, and is honourably distinguished both by the luminous disposition of its arguments and the comprehensive literature adduced in illustration of them.

To say that, in his first letter, Dr. Urwick has exposed the inconsistency even of Unitarians in reference to their profession of universal charity, is saying what is of no great consequence, for from inconsistency, whether doctrinal or moral, what author, or what man, is wholly free? but it is more gratifying to be able to state, that he has illustrated with great discrimination the principles of *genuine* christian charity, and we refer the reader with much pleasure to pages 3—13, where he will find some valuable matter on this subject. In the sentiments there offered, on sincerity and man's responsibility for his belief, we must express our particular concurrence, as we do also with those occurring at the close of the chapter, on the right of private judgment, and the exclusive authority of the Holy Scriptures.

It is in the second letter that Dr. Armstrong's vindication of the principles of "Unitarian Christianity" is directly contested. This vindication, as stated by Dr. Urwick, (p. 37,) rests upon the Scripture-acceptation of the verbs *τιμάω*, *προσκυνέω*, *δοξάζω*, *σεβόμαι*, and *λατρεύω*, the first three being, according to Dr. Armstrong, the words "by which the honour rendered to Christ is expressed in the sacred writings, the last two being regarded by him as peculiarly

expressive of divine honour, and of the honour due to the Father, being never used in reference to the Messiah." Pages 37—86 are occupied with the examination of this question, which is very minutely, and, on the whole, very satisfactorily conducted, although here and there an opinion is offered (as in pages 41, 42, in reference to the distinction between ὡςπερ and καθὼς,) which we doubt if either classical or biblical usage will sustain. From the "summary of the conclusions" resulting from this examination, we extract the author's valuable observations on προσκυνεῖν, σεβομαι, and λατρεύω, as offering, even to the English reader, the means of adequate satisfaction on the subject.

"Προσκυνεῖν is used in the LXX. translation of the Old Testament about one hundred and eighty times as corresponding in meaning with the Hebrew word which most commonly, and the Chaldee word which always, expresses the highest act of worship—adoration. It occurs sixty times in the Greek of the New Testament, and in every instance, reserving the cases in which its object is the Saviour, it signifies the homage that belongs to God alone. Our Lord, in withstanding the Tempter, quoted the Old Testament as forbidding the honour it intends being offered to any one but the Deity. No instance is found in the New Testament of that honour being accepted by a worshipper of the true God. When it was about to be rendered to the apostle Peter, he instantly forbade it on the ground that he was 'a man'—intimating that such homage ought to be rendered to no merely human being, whatever were his office in the church, his divine commission, or his miraculous powers. When the apostle John was about to perform it to the angel through whose ministry he received the messages and visions of the Apocalypse, the angel at once and emphatically charged him not to do it, such homage being appropriate to God.

"Σεβομαι occurs only five times in the LXX., and in each case answers to the Hebrew word which means not any particular act of worship, but the *general habit of piety*. In the New Testament it is found ten times, and in each case has the same meaning as in the LXX. But this verb is never, by inspiration, applied to Christians.

"Λατρεύω signifies the performance of service. It occurs about seventy times in the Septuagint version of the Old Testament as answering to the Hebrew word which means 'to serve.' We meet with it twenty times in the New Testament, where it uniformly expresses the same idea—indicating, according to the connexion in which it is found, the performance of divine commands in general, or the observance of ceremonial institutions in particular. It corresponds in meaning with the δουλεύω, but is *commonly* employed to signify religious service performed in obedience to a deity or in honour of him, while δουλεύω, applies indiscriminately to the conduct of servants towards their masters among men and the submission which God's servants render to him.

"Generally speaking λατρεύω is 'I serve'—Σεβομαι, 'I venerate'—Προσκυνεῖν, 'I do homage to'—the object of it as a Deity.* The first implies a course of conduct; the second, a habit of disposition; the third, an act of adoration. The disposition prompting to προσκυνεῖν, may be included in σεβομαι; the outward act signifying προσκυνεῖν, may be included in λατρεύω; but προσκυνεῖν itself combines the very highest emotion σεβομαι can cherish, with the very highest act λατρεύω can perform. Indeed, it would perhaps place προσκυνεῖν too low to speak of it as a species of λατρεία. The homage it imports must be the *spontaneous movement* of a heart possessed with a deep sense of God's glorious, awful majesty, constraining the person to testify it to the Deity himself in

* Except in Rev. iii. 9, an instance which though by no means invalidating Dr. Urwick's argument, we could have wished that he had particularised and illustrated.—Rev.

the posture of lowliest reverence and entire devotion; while the word *λατρεύω* properly intends doing something as required and prescribed by authority. The priests did what *λατρεύω* intends when they, day after day, performed their various duties, whatever those duties might be, as ministers of the sanctuary; Paul did it when constantly fulfilling the obligations that devolved upon him as a Christian and an apostle; and all true believers do it when they wait upon God, either in the ordinances of worship properly so called, or in going through the common engagements of life as service that he enjoins. *Προσκυνῶ* intends what the people professedly had in view when they voluntarily came from different parts of Judea and the world to pay homage to Jehovah; what a person who ignorantly had entered a congregation of christian worshippers would do, when he inwardly recognised that God was there, and was properly affected by the sense of his greatness and his grace; and what the four-and-twenty elders are described as doing when, favoured with the most magnificent display of the Heavenly Majesty, they rose from their seats, 'fell down before him that sat on the throne, and worshipped him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.'

"And THIS word *Προσκυνῶ* is, as you say, 'the very verb which is so frequently employed in the New Testament to express the reverence and veneration paid to our blessed Lord.' Yes; it is the 'very verb' used to express the homage which the Persian Magi, informed of the oracles that went before concerning him, came, under the conduct of the 'star' they recognized as a heavenly guide, and rendered to him when newly born in Bethlehem. What this 'very verb' expresses was the homage rendered to him by the Leper, saying, 'Lord, if thou wilt, thou canst make me clean'—by the wretched demoniac, saying, 'What have I to do with thee, Jesus, thou Son of the Most High God?'—by the ruler, who implored him to raise his dead child to life—by the shipmen, saying, when he had stilled the wind, 'Of a truth thou art the Son of God'—by the woman of Canaan, who pleaded with him for her daughter, saying, 'Lord, help me'—by the man who was born blind when he recognized in him that cured him, 'the Son of God'—by the mother of Zebedee's children, when she came asking honour in his kingdom for her sons: and what this 'very verb' expresses was the homage paid to him by his disciples, on at least two occasions, between his resurrection and his ascension;—yet in no instance was this homage declined by him, nor the slightest hint given that presenting it to him was in any respect or degree improper. No sooner had the twelve ascertained that he had ascended from them into heaven, than they unitedly presented to him the homage this 'very verb' expresses. And the homage which this 'very verb' expresses, all celestial beings are to render to him, for, it is written, 'When he bringeth in the First-Begotten into the world, he saith, And let all the angels of God worship him.'—pp. 82—86.

The work advances in interest as the author passes from the consideration of Dr. Armstrong's views to the more unfettered representation of his own. The opening of the third letter, in particular, is eminently valuable, for the fair and lucid manner in which the points, whether of agreement or difference between our author and Dr. Armstrong, respecting our Lord's person, are exposed to view. The passage, which will be found in pages 88—94, is worthy of the attention of controvertists on both sides, and reproduced on our own mind the impression we remember to have felt on reading, for the first time, Hooker's candid and masterly "clearing of the ground," in his controversy with the Romanists, on justification. The whole argument is, indeed, very forcibly sustained, and as the author does not appear to us to have done himself justice in the summary state-

ments contained in his table of contents, where matters of primary and secondary moment are very confusedly intermingled, we shall offer both to him and to our readers what we think a fairer, as well as a more lucid, abstract of his third and fourth letters, on the pre-existence and the deity of Christ. The determination of both questions, both being matters of divine revelation, rests entirely on the results of biblical investigation; and the following may be given, we conceive, as an accurate and adequate representation of Dr. Urwick's argument in the fore-mentioned letters.

“LETTER THIRD, ON THE PRE-EXISTENCE OF CHRIST.

“*Introductory remarks.*

“Enquiry regarding our Lord's PERSON proposed.—Christ really MAN.—Origin and moral state of his manhood.—Sentiments of Unitarians on the latter subject.—Proofs that he is *Man* do not preclude his being MORE THAN MAN.—Possibility of the Incarnation.—Incarnation not Transubstantiation.—Impossibility of the latter without change of species.—Presumption of denying the Incarnation to be possible.—The Humanity of Christ the Incarnation of a pre-existing agent of exalted dignity.

“*Biblical proofs of the pre-existence of Christ.*

“I. John i. 1—3, 10, 14, 15. Christ the pre-existent, incarnate WORD.—The WORD not an attribute personified, but a living personal agent.

“II. John iii. 15, 31—33, 38, 41, 42, 50, 51, 58, 61, 62. Christ dwelt in heaven before he appeared on earth. The objection drawn from John vi. 31 examined.

“III. John viii. 56—59. Christ before Abraham.—Different views of the passage.—Christ's pre-existence in the *divine purpose* not intended by it.

“IV. John xvii. 5. Christ actually glorified with God before the world was, the natural import of this passage. The idea conveyed not the same as that in 2 Tim. i. 9, and Rev. xiii. 8.

“V. 2 Cor. viii. 9. Christ though rich became poor.—Consistency of the interpretation which implies Christ's pre-existence with the context.—The passage without meaning on the humanitarian scheme.—The humanitarian interpretation tried as to its accuracy and consistency with the apostle's design.

“VI. Phil. ii. 4—8. Christ being in the form of God, humbled himself, &c. Similarity between and the last recited passages.—Their practical tendency.—What intended by the phrases ‘being in the form of God,’ ‘thought it not robbery to be equal with God,’ and other expressions.—Dr. Drummond's exposition stated, and shown to be inconsistent both with the terms of the passage and the mind of the writer.

“VII. 1 John i. 1—3. Christ the manifested word of life.—Conformity of the passage to John i. 1—3.

“*Concluding illustrative remarks*, on the import of the title ‘WORD’ as used to designate our Saviour's pre-existent nature, and on some of the manifestations of such an agent recorded in the Old Testament.”

“LETTER FOURTH, ON THE DEITY OF CHRIST.

“Connexion of this with the foregoing subject.

“*Proofs from the New Testament.*

“I. John i. 1. ‘The word was God.’—Unitarian expositions considered.

“II. John xx. 26—29. Thomas's acknowledgment of Christ's deity.—Note of the ‘Improved Version,’ its parentage and misrepresentation of Beza's judgment on the text.—Dr. Drummond's psychological explanation and alleged similar instances examined.

“III. Rom. ix. 5. ‘Christ over all, God blessed for ever.’—Peshito version of the text.—Unitarian evasion untenable.—Two-fold nature of Christ.—Paral-

bel instance in Rom. i. 3, 4.—Dr. Carpenter's recognition of the distinction between Christ's natural and spiritual descent.

"IV. 1 Cor. viii. 4—6. One God the Father, and one Lord Jesus Christ.—A principal Unitarian proof—passage.—Its real scope and import.—Explanation of the terms 'God' and 'Lord.'—*Κυριος*, as used in the Septuagint, does not denote inferiority of nature.—The title *LORD* applied to Christ in a signification incomparably superior to any merely human application of it.—This passage a continuation of the general argument in favour of Christ's deity.

"V. Col. i. 14—17. Christ the image of the invisible God—first-born of every creature, &c. Christ the Deity manifested, the import of the former expression.—Arian view of the latter—and that of Bishop Middleton—both objected to.—Christ's rights of ownership and sovereignty most probably signified by it.—Creation of all things by and for Christ—the universe at large intended, not the new moral creation merely.

"VI. Col. ii. 9. The fulness of the Godhead dwells in Christ bodily.—Terms discussed.—Pool's synopsis and annotations on the passage.—Whitby's representation of the judgment of the council of Antioch.—View of Dr. Doddridge.—Argument derived from the connexion.

"VII. 1 Tim. iii. 16. 'God manifest in the flesh.'—The various readings of this text stated and considered.—Dr. Henderson's dissertation.—Dr. J. P. Smith's summary of the evidence in the third edition of his Scripture Testimony.—Singular statements and exposition of Dr. Drummond.

"VIII. Titus ii. 13. 'Jesus Christ our Great God and Saviour.'—This the proper rendering.—Bishop Middleton's rule respecting the article stated.—Instances in point.—Inconsistent manner in which such passages are treated in the 'Improved Version.'

"IX. 2 Pet. i. 1. 'Our God and Saviour, Jesus Christ.'—The principle of the preceding instance applicable here.—Bearing of the Apostle's argument on this question.

"X. 2 Pet. ii. 1. Christ a sovereign, *διοπατης*.—Opinions of Wetstein, Dr. Drummond, and Schleusner on the term here employed.—Not probable that it denotes *delegated* power. The context shows that Christ is intended.

"XI. 1 John v. 20. Christ 'the true God and eternal life.'—Argument in favour of the application of this expression to the Saviour.

"XII. Jude 4. Christ our 'Sovereign and Lord.'—The word 'God' omitted by Mill, Wetstein, and Griesbach.

"XIII. Rev. i. 8. Christ the 'Alpha and Omega,' the beginning and the ending—who was, and is, and is to come.—Doubt to whom the language is to be referred stated, and removed by verses 11, 17, 18.

"XIV. Rev. xxii. 12, 13. Same description as the foregoing—compared with Isa. xlv. 6.—Dr. Drummond's Gloss.

"Proofs from the Old Testament.

"XV. Isa. viii. 13—15. Christ 'Jehovah of Hosts.'—New Testament quotations of this passage, in Rom. ix. 31—33; 1 Pet. ii. 6—8.—Its connexion with Isa. xxviii. 16—and meaning.

"XVI. Isa. ix. 6, 7. Christ 'the mighty God.'—Proved to refer to Christ by the quotation in Matt. iv. 13—16.

"XVII. Isa. xl. 3—11. Christ 'Jehovah—God of Judah.'—Implied reference in Luke i. 76.—Its reference to Christ assumed by all the four evangelists.—Import of the passage.

"XVIII. Isa. xlv. 21—25. Christ 'Jehovah—just God.'—Clearly refers to the Messiah.—Applied to Christ in Rom. xiv. 9—12.

"XIX. Jer. xxiii. 5, 6. 'Jehovah our righteousness.'—Compared with Jer. xxxiii. 14—18.—Argument from the tenor of both passages.—Difficulty respecting the latter passage.—How read and rendered by Drs. Boothroyd and J. Pye Smith.

"XX. Mal. iii. 1—3. Christ 'the Lord of the Temple.'—Applied to him in Matt. xi. 10.—Argument from the passage."

While going over these chapters to extract the above summaries, as instances of an improvement, we would recommend to Dr. Urwick, if not for others' sake, yet for the sake of a class whom he knows how to regard, we mean our theological students, to whom clearness of analysis and the saving of time in study are both very precious things, we have been sorely tempted to linger on some passages, and add our mite to the discussion; but this we could not have done without neglecting the remainder of the work. Of course we do not consider all the arguments equally valid,—that the author himself does not do,—and in some few of the texts, those from Jeremiah, for instance, in Letter IV., we should have been pleased, had certain opposite considerations been more closely grappled with; but such as the argument is, we recommend it with great confidence to all who may need either information or satisfaction on this most important subject.

Having illustrated the preceding chapters by analysis, we shall exhibit those which follow by extracts. In Chapter V., which contains an elaborate examination of the 1st chapter of the Hebrews, we find the following valuable thoughts upon the 5th verse.

"Many pious and learned men have looked upon the words, 'Thou art my Son, this day have I begotten thee,' as describing the origin of our Saviour's divine nature. As that, however, is a question distinct from our present inquiry, I shall not here touch upon it further than to say that however the difficulties, to my apprehension insuperable, inherent in the idea of 'eternal generation,' as it is called, may be cleared away, and whether the doctrine can or cannot be proved by other texts, I think we are not allowed by fair exposition to consider this passage as teaching it. If the statement before us can be understood as pointing out the origin of the Messiah's *being* in any respect, I should take it as pointing to the divine operation by which his *humanity* was formed, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing, which shall be born of thee shall be called the Son of God;' Luke i. 35; or, to that divine operation by which the person of the Logos incarnate was constituted, 'God sent forth his Son, made of a woman,' Gal. iv. 4. But the application made of the passage by inspired authority, in the New Testament, seems to prevent our taking it as referring at all to the origin of the Messiah's being. It first occurs, as a quotation, in the discourse of Paul to the Jews at Antioch, Acts xiii. 32, 33, 'And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, 'Thou art my Son, this day have I begotten thee.' The statements preceding these show that Christ's resurrection from the dead is the event intended, as Bloomfield, in his *Synoptica*, observes, 'ἀναστήσας,' 'by causing him to rise from the dead.'

"The passage is quoted twice besides in the New Testament, namely, in Heb. i. 5, the verse I am considering, and in v. 4, 5, 'No man taketh this honour to himself, but he that is called of God, as was Aaron: so also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee,' where it evidently is introduced as proving the *divine appointment* of Christ to the priestly office. That office, as sustained by him, comprehended both the *regal* and the *sacerdotal* functions, his priesthood being after the order of Melchizedek, which united both offices in one person, for Melchizedek was king of Salem as well as priest of the Most High God. And if in Heb. v. 5, the quotation is applied as proving *investiture with office*, it may with equal propriety be understood in a similar way in Heb. i. 5, provided the context there leads to no other view. In the former place it unde-

nially regards investiture with the *sacerdotal* part of his functions; in the latter place I think it equally regards investiture with the *regal* part of his functions. Certainly this accords with the tenor of the Psalm, the whole of which relates to Christ's kingly office. Certainly it agrees with the use made of the passage in Acts xiii. 33, since it was upon his resurrection from the dead that the formal investiture took place. And certainly pre-eminence in rank and prerogative is the topic of argument in Heb. i. 5—connecting the appeal with what precedes, 'when he had by himself purged our sins, sat down at the right hand of the Majesty on high, being made so much better than the angels, as he hath by inheritance obtained a more excellent NAME than they: for unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee.' The magistrates of Israel were called, in a very modified sense, 'children,' or 'sons,' 'of the Most High,' Psalm lxxxii. 6, because they inherited by divine appointment power to administer the divine laws among the people. But here is a personage appointed 'HEIR of all things,' verse 2—a personage on whom is devolved the supreme and sole government of the universe; as he himself declares, 'All power is given unto me in heaven and in earth,' Matt. xxviii. 18, 'The Father judgeth no man, but hath committed all judgment unto the Son,' John v. 22. And I think it most congruous to understand 'Thou art my Son, this day have I begotten thee,' as a recognition and declaration of this heirship, and as signifying, 'Thou art the possessor of my throne; I have now invested thee with all my prerogatives.'—pp. 221—223.

The same chapter also exhibits, in pp. 252, 253, what many will find a useful summary of texts illustrative of the Messiah's three-fold power of prerogative, exercised in "the performance of divine works, the bestowment of divine gifts, and the administration of divine laws." The Saviour's divine prerogative is also represented in a very striking manner in the following chapter, where "the argument respecting the worship of Christ is resumed;" but the passage which occurs in the course of a very beautiful exposition of Isaiah vi. 1—10, is too long for our pages. The interested reader may find it in pp. 298—301.

The seventh letter, headed "General concluding Remarks," contains valuable matter throughout. There are not a few passages which, either from their moral beauty, or evangelical pathos, deserve an abiding place in the memory. The second, third, and fourth paragraphs would form a noble chapter in a catechism, and we recommend them to every parent who wishes to bring up his children in genuine congregational principles.

It occurred to us some years ago, when conversing with a relative, whose mind, long entangled in the meshes of Socinianism, had just been brought to recognize the clear light thrown upon the Saviour's proper deity, by one or two striking texts, to have this singular question proposed to us:—Well! now I believe this, am I safe? Is it enough to believe that Christ is God upon these passages? If it is, I'll go no further; for it is a mysterious subject, and I do not wish to have more to do with it than I am obliged.—Our readers, we imagine, will understand this case, Socinian opinions were felt to be damnable, when but a very small portion of real scripture light beamed forth upon them; but no real interest in the Saviour's glory had as yet taken the place of a long exercised disposition to depreciate him, and a timid selfishness and a horror of every thing

mysterious still occupied, though they do not now occupy that heart. If there be any of our present readers deterred in a similar way, or any other way, from the study of this interesting doctrine, though having doubts upon it, let him read what Dr. Urwick says upon the subject:

"On one account I always shall have agreeable associations connected with your name. Dr. Armstrong, though not himself intending it, was the means, under Providence, of leading me to a course of investigation the like of which, for pleasure and profit found in the pursuit, I had seldom traversed before, and in which I hope my meditations will often be engaged, obtaining increasing knowledge, combined with stronger faith and warmer love towards my blessed Redeemer, till by his divine mercy he takes me to himself, to 'see him as he is' and to serve him with perfected powers world without end."—p. 375.

To this candid and enlightened guide we feel we may safely refer every conscientious inquirer, and not the less so, because he does not confound the speculative recognition of the truth respecting the Messiah's person, with the inward possession of the "*truth as it is in Jesus*." Dr. Urwick is entitled to our warmest thanks, not only for the able manner in which he has defended a most important article of the christian faith, but also for the care which he has taken, pp. 377, 378, to preserve all who are willing to be taught by him from resting in a barren orthodoxy.

It must be owned to be a considerable drawback, though almost the only one, from the pleasure of perusing this excellent volume, that it is defaced by so large a number of typographical errors. But we trust the work will speedily see a new edition, in which such blemishes will find no place. Were the "Table of Contents" enlarged as we have taken the liberty to recommend, and presented in that lucid form of which the "Contents" in Dr. Pye Smith's "Scripture Testimony" affords so admirable an instance; and were each page headed with its appropriate subject, instead of the mere numeral, the work would leave but little for any critic to desire. As it is, it constitutes an admirable manual for all students and thoughtful inquirers.

It was our intention, when we took up the pen, to have said a word or two upon the second work named at the head of this article, but the length to which our thoughts have run out, forbids our doing this at present. All that we can now say, therefore, is that it is a judicious and seasonable book; judicious on a subject which often leads to the greatest extravagance, and particularly acceptable at a time when the so called "brethren"—*lucus a non lucendo*—brethren, we suppose, because unbrotherly to all who do not see into the dark as they do, are, on principles mainly based upon peculiar interpretations of unfulfilled prophecy, doing all they can to break up the communion of our evangelical churches.

An Elucidation of the Prophecies: an Exposition of the Books of Daniel and the Revelation. By Joseph Tyso. Jackson and Walford. 1 Vol. 8vo. pp. 276.

The Crisis: or the great Revolution and the Fall of National Churches, according to the Revelation of St. John. By Rev. B. D. Bogie, Rector of Lusby. 1 Vol. 12mo. pp. 328. Ball: London. Second Edition.

Essays on the Apocalypse: with Illustrations from English History. By R. B. Sanderson. 1 Vol. 12mo. pp. 251. Simpkin and Marshall.

"PROPHECY is not designed to give men prescience; but to show that God possesses it." This important aphorism is singularly illustrated by the three works placed at the head of this article, as well as by the thousand and one interpretations of prophecy which have been published to the world. Every expositor has his favourite theory. Scarcely any two writers on the prophecies agree, either in their principles of interpretation, or in their detailed expositions. Both the fulfilled and the unfulfilled predictions present difficulties to the view of the prophetic student. The past, as well as the future, baffles and confounds the wisest and most sagacious minds. Time has already darkened the fair visions which many a sanguine interpreter had indulged, while it has thrown its irradiations over many a gloomy scene which the more sombre had depicted; and time alone will present the true interpretation, when the predicted events shall have arrived. It occasions us no surprise, that some of the best and most learned of commentators should have paused on approaching the Book of the Apocalypse, and, after due consideration, have declined to attempt its exposition. If their timidity should be deemed reprehensible, at least their humility was praiseworthy. They could not satisfy themselves, and therefore despaired of satisfying others. They judged silence to be better than mere speculation. They regarded the spirit of interpretation as identical with the spirit of prophecy: they deemed inspiration as necessary for an expounder of an unfulfilled prediction, as for the prophet himself.

We would not depreciate the labours of all who have attempted to unveil the mysteries of the Revelations, and to unravel the complicated thread of prophecy. We only disparage attempts at infallibility. We discountenance only oracular interpretations. Modesty is becoming a fallible teacher. If to teach in order to learn, is in any case admissible, it is peculiarly so in this. "I am but a little child," exclaimed the wisest of men, and such should be the language of all teachers of prophetic theology. The study of the Apocalypse is a sacred duty; and a benediction is pronounced on him "that readeth and they that hear the words" of "John the Divine." The whole book is designed as a test of faith and humility. Its more simple and obvious parts are full of spiritual instruction. The moral principles involved in many of the predictions, and illustrated in others, serve to elucidate the character and perfections, the designs and the government of the Almighty. A general idea

of the history and triumph of the church may be obtained by a serious study of the book, even though with respect to the means, agents, and circumstances by which that triumph shall be effected, no conclusion can be formed. The "times and the seasons" present as great difficulty as the events themselves. They are reserved in the "Father's power," and will, in due time, arrive. Our Saviour has given the true reason why coming events have been pre-intimated. "And now I have told you before it come to pass, that *when it is come to pass ye might believe.*"

Mr. Tyso has, with great care and accuracy, prepared tabular statements of the opinions of some forty or fifty of the best commentators, both on the fulfilled and unfulfilled predictions of Scripture. These tables exhibit the greatest possible diversity of opinion as existing among these various writers, and most clearly prove the necessity either of patience or inspiration. They will serve a valuable purpose, however, if, while they exhibit human fallibility, they check presumption, induce caution, lead to a distrust of merely human wisdom, promote true candour and christian charity, and lead all to a profound submission of themselves at the footstool of Him who "only is wise," and who only knows "the end from the beginning."

The three books now before us may be appropriately classed together, as prophecy is their theme, and the interpretation of prophecy is their object. They are all composed on anti-establishment principles, and predict the speedy and final overthrow of all religious-political institutions. The national churches of Europe are only awaiting some new development of Providence for their final overthrow. Their inherent corruption and mischievous influence will ensure their destruction. Judaism, Mahometanism, and idolatry are on the wane, and will soon be extinguished in utter and eternal darkness. Truth, righteousness, and peace are about to descend and to dwell on earth; but not till the antagonist principles of Christianity and infidelity shall have been brought into fearful conflict, or the powers of darkness shall have made a furious and bloody onset against the church of the living God. Such, in general, is the substance of the volumes before us. They all indicate that a "crisis" has arrived, and that the mighty changes anticipated are not far distant. This general harmony of opinion as to the results of past and coming providences upon the history and fortunes of the church, is singularly at variance with their several expositions of the prophetic times and symbols of the Apocalypse. In the opinion of one writer, the 1260 days are past; of another, they are "in transition;" and of the third, they are yet to come. The seals, the vials, the trumpets, the witnesses, the beasts, are differently interpreted by each writer, and accommodated to the several times which they respectively advocate. Mr. Tyso's theory may be characterized as improbable, Mr. Bogie's as feasible, and Mr. Sanderson's as absurd. The venerable "Elucidator" adopts and contends for the literal interpretation of the "times," both in Daniel and the Revelations. His whole book is constructed on the principle, that in prophetic, as in historical Scripture, a day means a

day—a week, a week—a month, a month—and a year, a year. We must confess that we are not credulous enough to believe that the 70 weeks, the 1260 days, the times symbolized under the seven trumpets, seals, and vials, &c. &c. have not yet commenced, and that all the stupendous events predicted as to take place in those several seasons, are to be accomplished in the short space of three years and a half!

We admire Mr. Tyso's industry, perseverance, and ingenuity in his attempts to demolish his once favourite and generally received "year-day theory," and to revive the antiquated theory of literal days and years; but we are free to acknowledge that, in our opinion, he has not succeeded in his attempt, and that his "Elucidations" leave the Prophecies in as much obscurity as his "Inquiry" found them; and that his own name must be added a second time to his lists of discrepant and irreconcilable interpreters of sacred prophecy.

The "Rector of Lusby" is a disciple of Keith, whose work on the "Evidence of Prophecy" is so well known and justly appreciated. He follows the same line of argument, and adopts the same mode of illustration which that distinguished writer employs in his "Signs of the Times." To the latter work, indeed, Mr. Bogie must have been greatly indebted. The difference between the "Crisis" and the "Signs of the Times" is sufficiently great and obvious to show that the Rector of Lusby is not a mere copyist of the "Minister of St. Cyrus;" but the similarity between them is, in many points, striking. The object of the "Crisis" is to show, as its title imports, that a grand revolution is at hand; that the predictions of Scripture are hastening to their completion, and that the final struggle between the foes and friends of the Church is commencing, which, when terminated, will leave the Church in possession of the earth, and in the enjoyment of her millennial glory. History, both ecclesiastical and profane, has been laid under contribution to furnish illustrations of Mr. Bogie's views. The political events of the last century, according to the "Crisis," have been the result, not of an ordinary providential agency, but the effect of a designed interposition on the part of God, "to complete the vision," and to hasten on the glorious era on which the eyes and the hopes of the faithful have been fixed for ages. The progress of knowledge, the march of liberty, the advance of the Gospel, are undermining the thrones of despots, loosening the hold of superstition on state-churches, and leading men to look out for better and purer systems both of political and religious rule. But the author must speak for himself:

"Public opinion exercises a power over governments which it never previously exercised. This is a new feature in the face of affairs, and to this is to be attributed all the changes which we have witnessed in Europe. This will, in time, effect a complete remodelling of society, and thus prepare the way for the spread of the everlasting Gospel, and the amelioration of the whole human race. This is the key to the present state of things. The times of ignorance have passed away, when the people could be swayed by their superiors to whatever side they pleased."

The effects produced by these changes the author thus describes:

"The Christian sees that all things are tending to one end—the spread of the

religion of Christ over the whole world. But before that wished-for consummation can be achieved, many things which hinder it must be removed. God, in his infinite wisdom, is about to remove the impediments. The Church of Rome, and the national churches generally, are the great obstacles to the spread of the Gospel; they, therefore, are to be removed."—"Many sincere Christians, both in the Church and among the sects, deprecate the dissolution of the union between Church and State, as injurious to the cause of real religion. We think that they take a false view of the subject. If indeed the Christianity of this nation was wholly confined to the Establishments, and depended on their existence, the case would be different; but it is a fact that cannot be disputed, *that the greatest part of the church of Christ in these Kingdoms exists, not in the Established Churches, but among the different denominations of Christians who have separated from their communion.* A very small minority of the children of God belong to the Establishment, and even that is owing to the impartation of the haven of godliness from the Methodists and Dissenters. What injury would, then, accrue to religion from the destruction of the union between Church and State? Looking at the past, we should conclude that none would. Notwithstanding all the countenance and authority of the State, all the power and patronage of the great, it is confessed even by Churchmen, that had it not been for the voluntary exertions of the Dissenters and Methodists the body of the people would have been left in ignorance of the Gospel."—"As long as the Church exists as it is; as long as the sacred function is considered as a mere profession, it can be regarded in no other light than a mere worldly institution, and a hindrance therefore to the success of the Gospel. Its removal, then, ought to be hailed by every true Christian, as a stumbling block removed out of the way, and the signal for a greater effusion of the Gospel light than has ever been witnessed in these islands. Of that there can be no doubt: for Christians of every denomination would be stirred up to make greater exertions; the Gospel would be universally diffused; and a holy rivalry and emulation would soon supply every part of the land with a truly christian ministry. Then would there be no haughty priesthood, no mitred prelate, no lords over God's heritage, no religious distinction of Churchman and Dissenter; but all would be equals in the eye of the law. This is a great step towards bringing all men unto the obedience of faith; a great advance to the happiness of that time, when all men shall regard one another as brethren, and no distinction of names and parties shall exist, but that of Christians and unbelievers. The walls of partition would be broken down; the causes of disunion removed, and believers of every denomination brought nearer together, and united in one bond of love. The way of the kingdom is preparing; the stumbling blocks are removed; the pride and worldliness of Churchmen, and the strifes and divisions of Christians, which have been the scandal of religion, and an offence to the world, shall be taken away. While religion, freed from human ceremonies and worldly riches, which have impeded and weighed her down to the earth, shall go forth, adorned with all her native graces, in the sublime simplicity of heaven, and win the hearts of men."

The author anticipates that the grand consummation may be accomplished in thirty years.

"Reflect what mighty changes occurred in Europe in less than thirty years; what great and rapid revolutions have taken place within the last six years; changes which no one would have imagined, ten years ago, he would have lived to see. The next generation will behold more wonderful things, and may see the commencement of the 1000 years. They will not be Roman Catholics, if the church of Christ does its duty; for before they are seven years old Rome may be fallen. Educate them in the christian path, and before thirty years are passed you change the whole face of the Continent. The next generation will be Christian. France, instead of being Infidel, will be Christian; Spain and Portugal, instead of being Catholic, will be Christian; Ireland will no longer be Popish. Only let Scriptural schools and preaching be established in every land,

and in thirty years you have a new world. Let the church, then, awake ; let her know her time ; let Christians exert their moral power, and put forth all their energies, and states and nations will be transformed, and the whole world brought into the subjection of Christ."

We are not quite so sanguine as our author in reference to the time in which these delightful changes shall be effected ; but as to their gradual and perhaps not very distant accomplishment, we have not the shadow of a doubt.

In the general sentiments of Mr. Bogie we concur, rather than in his prophetic scheme. Plausible as it is, still there are objections of a serious and weighty character which lie against it. We are not prepared to oppose it "in toto," nor to propose another in its stead. It possesses more probability than many others that have been propounded to the world ; but it has always appeared to us, that such prophetic interpreters as Mr. Bogie, and others of his school, fix their attention too exclusively on continental politics, and the terrible freaks of Buonapartean despotism. A casual reader of their writings would be led to conclude that the Bible was designed only for Europeans and Protestants ; and that the inhabitants of the distant parts of the earth had but little interest in its predictions or denunciations. The Bible is a book for the world ; and the events foretold in its sacred pages concern and affect the destinies of mankind ; and the probability is, that many of the symbolical catastrophes of the Apocalypse refer to other times and affect other nations than those described by some of our modern expositors.

We beg, however, to recommend Mr. Bogie's work to the attention of such of our readers as are anxious to discern the "signs of the times." His views of modern politics in their religious bearings are entitled to serious consideration. The historical portions of the "Crisis" are valuable, not only as affording probable illustrations of prophecy ; but as giving interesting information respecting the leading events of modern times, to those whose opportunities of reading and research are few and limited. There is one discrepancy which we are at a loss to understand, and that respects the official designation of the author and the character of his book. The "*Rector of Lusby*," convinced that a state religion is injurious ! that *established* churches are the great hindrance to the progress of truth and piety ! that their downfall is most devoutly to be desired, and is most certainly at hand ! Marvellous ! But probably the title-page is incorrect. Either the word "*late*" omitted before "*Rector*," or *Rector* is a misprint for a more scriptural designation.

Mr. Sanderson's "Essays" refer only to a small portion of the book of Revelations. He considers the Second Beast, the Seven Vials, and Babylon, as descriptive of the English Church, in its character, its history, and its destined overthrow.

The "*Beast*" is oddly and absurdly enough considered to represent the supremacy of the crown in spiritual matters ; its *image*, to describe the Book of Common Prayer, and the ecclesiastical polity of the Church ; the *two marks* received by its worshippers, to mean the water of baptism on the *foreheads* of infants, and the sacramental cup in the *right hand* of the communicants.

The *Vials* are interpreted of the profligacy of the court of Charles II. and its influence on the nation; the dead orthodoxy of the Church at that period; the inconsistency of nonconforming ministers taking the benefit of the Oxford Act; the persecution of the Nonconformists and the Presbyterians by Charles; the forced abdication of the throne by James; the Bill of Toleration (which it seems was a death-blow to the Church, and but of little benefit to Dissenters); together with all the subsequent politico-religious movements of all classes of politicians and religionists from that time to the present.

Babylon is regarded as the English Church to the very life, and hence is doomed to speedy destruction.

We object to the English Established Church as strongly as Mr. Sanderson can possibly do; but, with all our convictions of its inexpediency and injustice; its unscriptural character and injurious tendencies; and with all our desires to witness its termination as a political institution; we confess that we cannot see the application of the alleged symbols to that Church, nor derive any hope from the passages quoted, that our desires will be speedily gratified. Our opponents will be more readily convinced and converted by sound arguments and legitimate principles of Scripture interpretation, than by fanciful analogies and conjectural applications of symbolical figures. Prophesying is not reasoning; nor is conjecture truth. The advocates and supporters of the Church share largely in the denunciations of Mr. Sanderson; but they are not alone in their wretchedness. The poor Wesleyans and Congregationalists are obliged to bear the weight of his indignation: the former are so guilty of Jesuitical practices, and the latter are so inclined to Socinian and Infidel affinities, that they deserve the Prophet's censure! Even their missionary efforts are only new forms of Satanic devices whereby to beguile unstable souls! What next?

Mr. Sanderson is a man of "one idea," and that possesses him. He has renounced the Established Church, and with the zeal of a Neophyte (though his motto on the title-page is "not a novice") he seeks to convert all men to his peculiar notions on ecclesiastical matters. His theological opinions are, in some respects, as unsound as his prophetic: their tendency is evidently hyper-Calvinistical. His uncharitableness is unworthy of him; nor do we think his apology for turning censor either good or satisfactory. The following quotation, designed to indicate modesty and humility, appears too nearly allied to fanaticism to approve itself to the sober judgment of impartial readers.

"If it be asked, how an obscure individual like myself, and a layman, moreover, can hope to find his way through difficulties which have hitherto perplexed so many learned and able divines, I confess I can give no other account of this matter than that which is given by our Saviour himself; and I entreat the reader also to be content with the same, namely this: 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.' Let not that, therefore, which seemeth good in the sight of God, appear evil in our sight; that he should reveal unto simple persons, seeking the direction of his Spirit, what he thinks proper to conceal from others, however learned and wise."

Having given a general outline of the works before us, we may sum up our judgment in regarding the *first* as befitting the curious and speculative; the *second*, as adapted for the serious and thoughtful; and the *third*, as gratifying to the bigoted and illiberal. The Pastor, the Rector, and the Esquire, writes each in his own way, and to promote each his own immediate object. The tendency of Mr. Tyso's work is to produce comparative indifference to that part of the sacred volume which he hoped to have elucidated; of Mr. Bogie's, to excite humiliation for the past, gratitude for the present, and hope for the future state of the church of Christ; and of Mr. Sanderson's, to awaken a spirit of exclusionism and uncharitableness towards the various existing bodies of Christians that compose the professing church.

In reviewing the subject of prophecy, as presented in the works now described, and in the multitudinous volumes which have been issued from the press, purporting to elucidate the predictions of Scripture, we are ready to exclaim with Bishop Hall, in his remarks on the millennium—"Oh, blessed Saviour, what strange variety of conceits do I find concerning thy thousand years reign! What riddles are there in that prophecy which no human tongue can read! Where to fix the beginning of that marvellous millenary, and where the end, and what manner of reign shall it be; whether temporal or spiritual, on earth or in heaven, undergoes as many constructions as there are pens that have undertaken it; and yet, when all is done, I see thine Apostle speaks only of the souls of the martyrs reigning so long with thee, not of thy reigning so long on earth with those martyrs!"

"O, my Saviour, while others weary themselves with the disquisition of thy personal reign here upon earth for a thousand years, let it be the whole bent and study of my soul to make sure of my personal reign with thee in heaven to all eternity!"

The anti-christian and pernicious Doctrines of the Church Catechism; containing an Affectionate and (a) Faithful Appeal to Parents on the Impropriety and Danger of allowing their Children to learn it. By the Rev. W. Thorn, Winchester. London: Jackson and Walford. pp. 56.

Objections to the Church of England Catechism, as a School Book; or, Manual of Elementary Christian Instruction. In Four Letters to a Lady. By a Presbyterian of the Church of Christ in England. London: Higham. pp. 67.

A Defence of the Baptismal Service of the Church of England, against the Calumnies of Dissenters, and the groundless Objections of unwise Churchmen. By Clericus. London: Wertheim. pp. 168.

A STRANGER in the land, who, without a knowledge of the state of parties amongst us, should become acquainted with our contests on education, would necessarily suppose, that we were a most religious people. He would find that a religious education of the poor was

not only enforced in the pulpit, but discussed in the periodical prints, mooted in public assemblies, embodied in petitions to Parliament, and urged in speeches to the Legislature. In fact, he would find, that a religious education of the poor was the grand theme which echoed and re-echoed through the whole length and breadth of the land. He might, however, be a little staggered when he found that the persons who were making this outcry for a religious education were the men who, for the most part, had neglected the instruction of the poor, and who, in many cases, regarded that instruction as prejudicial. His astonishment would be increased, when he found that by a religious education was principally meant the teaching of a certain little Catechism—a Catechism which was deemed of such importance, that not even the children of those who disbelieved its doctrines could be allowed to receive a secular education unaccompanied by its lessons. But when our stranger came to ascertain that this same Catechism omitted a vast deal which was fundamental in Christianity, while it contained a vast deal which Christianity disowns, he would suspect that, although a religious education was the watch-word, something besides religion was the motive which induced its use.

Nothing can be more adapted to lead to such a conclusion than a calm and a religious examination of the Catechism: a manual which, of late years, its advocates have injudiciously called out of the oblivion in which it had long reposed, and to which, ultimately, an enlightened Christianity will be sure to consign it.

Mr. Thorn's tract relates to "the Employment and Vows of Baptismal Sponsors,"—to "the anti-christian Doctrine of Baptismal Regeneration,"—to "the pernicious results of teaching the Catechism,"—and to "the Objections which are made to its abandonment." Our author is a plain-speaking man, and by some he will be regarded as severe, especially when referring to the better part of the episcopal clergy. It is difficult, however, for so powerful a thinker and so nervous a writer, as Mr. Thorn, to escape the charge of severity, when called to the odious, but too often needful, task of reprehension. We trust that all our readers will procure this able and convincing tract, and especially we trust that such Dissenters as are guilty of the criminal, and, to their offspring, cruel inconsistency of allowing their children to learn the Catechism, will read the pages which Mr. Thorn has kindly provided for their use.

The Presbyterian takes a wider range, and subjects the whole Catechism to a searching, but a dispassionate and an argumentative, examination. We regret that this excellent tract has obtained so little attention. Mr. Thorn, who read it after he had written his own remarks, does honour to his candour and his disinterestedness by quoting the pages of what he justly styles "this masterly work." Both pieces are highly useful. The first, as fixing the attention chiefly on a particular error of the Catechism; and the second, as directing the attention to the mass of confusion and mistake which is spread throughout the whole.

The publication which stands third at the head of this paper is only connected with the Catechism as containing a defence of the

doctrine of baptismal regeneration: a doctrine, which having been taught first in the Catechism, is recognized throughout nearly the whole of the formularies of the Establishment. Judging from the occasional lusciousness of his phraseology, we take Clericus to be a very high Calvinist, if not an Antinomian. He has added Puseyism to his original creed; thus forming a connexion which is perfectly natural, and which consists simply in the super-induction of ritual and disciplinary Antinomianism upon doctrinal. The professed object of Clericus is to defend the doctrine of baptismal regeneration, but his chief object seems to be, to give a sound rating to a certain dissenting minister, whose sentiments are supposed to harmonize with those which we apprehend Clericus to hold, and who, in consequence, is unconnected with any dissenting body. According to Clericus, the dissenting minister had attacked him without much ceremony: an attack which Clericus repays with ample interest. Antinomianism furnishes with a macaronic dialect,—half sacred, and half Billingsgate, which serves admirably for the purposes of abuse. We have been told that a certain Episcopalian Doctor, the practical Antinomianism of whose life embodied the theoretical Antinomianism of his pulpit, frequently attended the weekly lectures of the dissenting minister in question, that he might retail the said minister's sermons on the Sunday. We hope Clericus has not been detected in a similar plagiarism; but he evidently knows much more about this minister, than do the generality of dissenters: while there is a fierceness in his indignation, which seems to indicate that there is a personal feud betwixt this *par nobile fratrum*.

The grand error of baptismal regeneration has taken so exclusive a possession of the public mind, that the other errors of the Catechism have not received the reprobation they deserve. We yield to none in an abhorrence of the doctrine in view,—in a conviction of its deluding and destructive effects; but we are far from thinking it the only point on which the Catechism is fatally erroneous.

The reply to the second question in the Catechism is generally regarded as containing the one error of baptismal regeneration; but, in reality, the reply contains two errors;—that all baptized persons are regenerated,—and that baptism is the means by which regeneration is effected. "Baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The doctrine of the *inherent efficacy of religious ordinances*,—the assumption that they benefit the receiver by some mysterious influence, and independently of the state of his own mind, is grossly fanatical, and totally opposed to Christianity. And yet this doctrine not only appears in the Catechism, but, disgustingly Popish as it is, is maintained by a great, perhaps by the greater, number of Episcopal divines. A zealous clergyman lately admonished a Dissenter, not of the clergyman's own, but of a neighbouring parish, to attend the church of the parish in which the said Dissenter resided. The Dissenter avowed his disapproval of the Episcopal Church; and, moreover, said that had he approved it, he could not attend his parish church, on account of the character of the incumbent,—a sweet-tempered gentleman, who lived in the same house but

not at the same table with his wife, and who had not spoken to his curate for a twelvemonth. The zealous clergyman replied, that the vicar was lawfully ordained, and, consequently, that how ill soever he might represent the religion which he preached, his auditory *must* be benefited by his services. Christianity, on this plan, is a sort of spiritual legerdemain,—repulsive to reason, and destructive to the souls of men.

The doctrine of *vicarious religion*, or that in the concerns of religion one person can act in the place of another, is an error of the Catechism. In reply to the third question,—“What did your godfathers and godmothers then do for you?” it is answered, “They did promise and vow three things, in my name, First, that I should renounce the devil, and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh,” &c. We stay not to inquire how an unconscious babe, who, though born into a world of sin, has “neither done any good nor evil,” can be subject to the power of the devil, or enamoured of the pomps and vanities of this wicked world, or of the sinful lusts of the flesh? We stay not to ask whether, fallen creatures as we are, the devil has power over any one, except through his own act? But supposing the poor babe to be subject to the devil, and captivated by the pomps and vanities of this wicked world, *who* authorized the sponsor to be proxy for him? *who* authorized the sponsor to be religious in the place of another, who, though possibly he may not be subject to the devil, certainly has no religion? Does Christianity warrant this vicarious piety?

The strictly vicarious character of the transaction is still more strongly marked in the Baptismal service. In answer to the question, “Dost thou, in the name of this child, renounce the devil and all his works?” &c. The sponsor replies not, he shall renounce them, but “*I* renounce them all.” In answer to the question, “Dost thou believe?” &c. the sponsor replies, “All this *I* stedfastly believe.” In answer to the question, “Wilt thou be baptized in this faith?” the sponsor replies, “That is *my* desire.” Prone as man is to self-deception, who can tell the mischiefs which have resulted from a recognition of the principle, that one person may be religious for another; a principle avowed in the Church of Rome, and taught virtually in the Church of England. Alas! poor deluded man! prone as he is to make “refuges of lies,” for himself, it is surely needless thus to construct them for him.

But not only is this Catechism stained with the unscriptural dogmas of baptismal regeneration, of inherent efficacy, and of vicarious religion,—it is chargeable with great defects; defects which, in their consequences, amount to the inculcation of dangerous error. The Catechism is altogether silent on the fundamental truth of religion. *It does not teach the Unity of God.* The catechumen is taught to express his belief in God the Father, in God the Son, and in God the Holy Ghost. The terms God the Son, and God the Holy Ghost are unscriptural, and are for the most part avoided by judicious Trinitarian divines; while to speak, in a manual of instruction, of God the Father, God the Son, and God the Holy Ghost, without any inculcation of the Unity of God,—any information that these three

are one, appears to us to be the teaching of absolute Tritheism. We fear that the unscriptural, unguarded, and negligent manner in which this great mystery is brought out in the Church Catechism, and by them who have taken their cast of sentiment from it, has been dreadfully injurious. Tritheism is the charge brought against us by the Unitarians; and were the doctrine of the Trinity always taught as it is in the Catechism, we must plead guilty to the charge.

We have often wished that our orthodox and evangelical friends were less disposed to dismiss summarily the charges brought against them by the enemies of their faith,—to dismiss them without an inquiry, Is there not *some* foundation for the reproach? Our brethren may be assured that, in many cases the enemies of their faith see their faults far more distinctly than they do themselves. Against the orthodox doctrine, as scripturally and judiciously maintained, there lies no charge of Tritheism; but we are not sure that Tritheism is never taught. We have been accustomed for many years to endeavour to ascertain the exact views of ordinary Christians on the mysterious subject before us; and we must say, that those views, if not Tritheistic, are, in many cases, bordering on Tritheism; a result to which the coarse and negligent representations of the Catechism may have materially contributed.

The Catechism does not teach repentance toward God as a paramount duty; it teaches it incidentally, and considered merely as a qualification for baptism; while it places faith on a wrong foundation. The catechism views the obligation to believe not as arising from the authority of God, but as arising from the promise of the sponsors. We attach not the importance to these objections which we do to the objection preceding. Still we are compelled to ask, how long is the christianity of the rising race to be crippled by so flimsy a theology as that which the Catechism exhibits?

The nature of sin, the fallen condition of man, and especially the intercession of our blessed Redeemer, are all great and leading points in the dispensation of Jesus Christ,—points which stand out prominently in the sacred record. Now, although these points may be implied in the Catechism, they are not expressly mentioned. Most consistently with itself, the Catechism, which forgets that "there is one God," preserves no distinct remembrance of the truth, which is next to the Unity of God in importance, that there is "one Mediator between God and men, the man Christ Jesus."

We have not mentioned all our objections to this much vaunted formulary. A nonconformist schoolmaster was requested by a parent to teach his children the Church Catechism. The schoolmaster asked the parent, if he thought the Catechism to be all true. The parent confessed candidly that he did not. Then, Sir, said the schoolmaster, I will teach your children just so much as is true, and leave the rest. The parent consented. When, however, the schoolmaster proceeded to fulfil his engagement, he found that he had no occasion to overload the memories of his pupils; for, with the exception of the Creed, the Ten Commandments, the Lord's Prayer, the summary of its contents, and the duty of the child towards God and his neighbour, there was very little which he could place under the category

of truth. The rest was for the most part either not true, or else the truth was so mutilated by defects, or disfigured by additions, that he knew not how to teach it. So far as the finding of truth, in this Catechism, is concerned, our position resembles that of the school-master; we shall, therefore, cut short our ungrateful task.

It is melancholy that so defective, so erroneous a composition as the Church Catechism, should be employed as a manual of early religious instruction for so large a part of the population. It is melancholy that there should be any who call themselves Dissenters, who allow their children to learn this Catechism: a Catechism which is not only false in doctrine, but on their lips, unless the parents have committed the previous inconsistency of allowing their children to receive episcopal baptism, is also false in fact. The ordinary plea for the inconsistency in view, is the literary superiority of certain schools in which the Catechism is taught. It is true that the unjust exclusion of the Dissenters from institutions which were formed not for a class, but for the people, though it may be that they were formed on the supposition, that the people would always continue, as they then were, of one religious profession, is disadvantageous; but then, it is equally unquestionable that the mind has often attained its greatest strength, its brightest polish, and its richest endowments, without the slightest obligations to any exclusive educational establishment: a fact which shames the rich, but for the most part ignorant Dissenters, who hazard the morals and the salvation of their children in the form described. There is, however, a large number of Dissenters' children who learn this Catechism, on whose parents, we are disposed to look with pity rather than with indignation or contempt. We of course refer to poor dissenters. A school at twopence per week is a vast boon to a labourer whose weekly income is ten shillings, or to a mechanic whose weekly income is sixteen. We know some of these poor people who deeply deplore the apprehended necessity of sending their children to what are called national schools. We wish an increase, and not a diminution, of the usual contributions to religious societies; but when we have seen the children of such parents going to such schools, we have often thought, can it be right to send such vast sums abroad, while we leave the children who have been born to the members and attendants of our churches, who in baptism have been solemnly dedicated to God by our ministers, and for whose training "in the nurture and admonition of the Lord," the pastors and their flocks are accountable, to the fatal influences of falsehood and error? And yet this is done, it is done in unnumbered instances. And let it be told on the house-top, till, if we cannot have a system of really national education, the whole dissenting community shall awake, and except in cases of absolute disability, the day-school become as inseparable an appendage to the congregation, or rather as essential a part of it, as the Sunday-school now is. We should be sorry that a sixpence should be withdrawn from missionary or other benevolent exertions for the support of day-schools; but surely the means may be found by which the objects now before the public may be adequately supported, while the children of our churches may be rescued from the chris-

tianity of the cloister, and instructed in the christianity of the Bible.

It is melancholy to think, that any thing so mean and worthless as this Catechism, should stand in the way of the grand consummation to which we have referred,—a system of really national education. We have lately seen it asserted in a provincial print, which is supposed to have the confidence of the neighbouring clergy, that the National School Society has reduced its essential demands to three particulars,—the superintendence of the parochial clergyman,—the reading of the Holy Scriptures, and the teaching of the Church Catechism. We have some reason to think that these may be all the demands which will be made in the vicinity in which the paper circulates; and that the attendance of dissenters' children at church will not be enforced. Of the second particular, provided the reading of the Bible be not made imperative on the children of them who disbelieve it, the dissenter will most cordially approve. To the first he will not object, provided the episcopal clergyman enter the school not as a dictator, but as any other gentleman or minister might do,—to contribute his share of countenance and aid: but to the third, the real dissenter will give place, no, not for an hour. If the teaching of the Catechism to dissenters' children is to be the term of union, union will never be effected. To say nothing of the violation of truth included in the teaching of the Catechism to the child of a dissenter,—a consideration, which it might have been thought even zealous churchmen would have felt, the doctrines are such as the real nonconformist abhors, such as he believes are leading miserable multitudes to darkness and despair. The God of truth will judge between us at that day. Meanwhile, and in the view of that solemn season, we call upon our brethren to “give no sleep to their eyes, or slumber to their eye-lids,” till, at least, they have delivered the poor children of their own communion from an habitual assertion of falsehood, and an habitual recitation of error.

CRITICAL NOTICES.

The Christian Professor Addressed, in a Series of Counsels and Cautions to the Members of Dissenting Churches. By John Angell James. London: Hamilton, Adams, and Co. pp. 384.

THE name of the esteemed author, combined with a recital of the topics he has discussed, will be sufficient to secure for this volume the attention of our readers. The contents of the work are,—“What the Christian Profession imports,”—“The Obligation and Design of the Christian Profession,”—“The Dangers of Self-deception,”—“The Young Professor,”—“An Attempt to compare the present generation of Professors with others that have preceded them,”—“The Necessity and Importance of Professors not being satisfied with Low Degrees of Piety, and of their seeking to attain to Eminence,”—“The Duty of Professors, to avoid the appearance of Evil,”—“On Conformity to the World,”—“On the Conduct of Professors in reference to Politics,”—“On Brotherly Love,”—“The

Influence of Professors,"—"Conduct of Professors towards unconverted Relatives,"—"The Unmarried Professor,"—"The Professor in Prosperity,"—"The Professor in Adversity,"—"The Conduct of Professors away from Home,"—"The Backsliding Professor,"—"On the Necessity of the Holy Spirit's Influence to sustain the Christian Profession,"—"The Dying Professor."

We have been gratified by the whole volume; and particularly by the chapter on "the present generation of Professors, as compared with others that have preceded them," and with that "On the Conduct of Professors in reference to Politics." They are (indeed the entire work is) eminently discriminating, judicious, powerful, and adapted to extensive usefulness. We extract the following passage from the former of these chapters:—

"The excitement of the passions, rather than the elevation of the soul to God and the cultivation of the heart, seems to be the religion of a great many of the present day. Of the crowded and deeply affected audiences that hang in breathless silence on the popular preachers in the church, the chapel, and the meeting-house, and fancy themselves so powerfully impressed by the discourses of their favourite minister, how few, comparatively, are found spending their hours in the closet, plying the work of mortification of sin, promoting the spirit of charity, communing with God, and rising on the wings of faith and hope to the contemplation of eternity. My opinion, then, is, that the number of *real* Christians is greatly increased, but that, in general, they are not eminent ones, so far as relates to the higher class of devotional and personal excellences. Religion is spread over a wider surface, but in these things, it has lost in depth what it has gained in breadth; it is the religion of activity rather than of meditation, of the imagination rather than the heart; of the place of public resort rather than the retirement of the closet; and with the bustling spirit of proselytism, does not blend enough of the deep conviction, elevated devotion, and patient self-denial of martyrdom."—pp. 79, 80.

Light, its Properties and Effects.—The History of Insects. Religious Tract Society.

THESE are two volumes in which the beautiful and the useful are blended with singular skill. The rugged path of science becomes to the infant-foot smooth as the shaven lawn, by the help of appliances such as these; while facts familiar as the "old familiar faces" of home and childhood are clothed with fresh interest to the sexagenarian by the attractive garb they are here taught to wear. We could almost wish to be young again, to be drawn to the temple of learning by the exquisite loveliness of its modern approaches, persuaded that the pictorial and other embellishments of which it has availed itself in these later days, would have had charms for us, far surpassing even the gingerbread alphabets of our babyhood. Could we give in words a more emphatic recommendation of these volumes we would.

We must confess, as parents, we should like to see a whole library of natural science brought out in the same form; as we know not in these times of wild questioning and bold unbelief, a better guide to the formation of habits of free inquiry yet constant self-distrust, than the books which take the young mind, and, leading it into the various departments of nature, exhibit Jehovah "as the supreme Creator, and all things visible and invisible, as the products of his wisdom, power, and goodness." We hope "Light" and "Insects" will be followed by a goodly train of other objects, animate and inanimate, which, as they pass in review before our British youth, will lead them to exclaim, "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches!"—Psalm civ. 24.

THE EDITOR'S TABLE.

A System of Education for the Young, applied to all the Faculties. Founded on immense Experience on many Thousands of Children in the Three Kingdoms. With an Appendix and Plates. By Samuel Wilderspin. 12mo. London: J. Hodson.

Letter to the Editor of the Christian Instructor, occasioned by a Paper in the April Number, containing very erroneous Doctrine concerning Original Sin; The Atonement; The Sovereignty of God; and Civil Obedience. By Robt. Haldane, Esq. 8vo. Edinburgh: Whyte and Co.

A Brief Sketch of the Life of Joseph Lancaster; including the Introduction of his System of Education. By William Corston. 18mo. London: Harvey and Co.

Recollections and Legends of Serk. An Account of its First Settlement and Early History, with useful Hints to Visitors. By Louisa Lane. 18mo. Redstone, Guernsey.

Africa; or, Gospel Light shining in the midst of Heathen Darkness. A Sermon, preached in the Tabernacle, Moorfields, before the Directors of the London Missionary Society, May 13th, 1840. By Robert Moffat. 8vo. London: John Snow.

Christian Biography. Life of John Albert Bengel, Prelate in Würtemberg. 18mo. London: Religious Tract Society.

Memoir of the Rev. Henry Möwes, late Pastor of Altenhausen and Ivenrode, Prussia, with an Introduction by the Rev. J. Davies, B.D. 12mo. London: Hatchard and Son.

The Connexion of Scripture History made plain for the Young. By the Rev. Henry Walter, B.D. Rector of Hasilbury Bryan. 18mo. London: Religious Tract Society.

A New and Complete Concordance to the Holy Scriptures, on the Basis of Cruden's. With a Preface by the Rev. David King, Glasgow. 8vo. Symington and Co.

The Missionary's Farewell; Valedictory Services of the Rev. John Williams, with his parting Dedictory Address; to which is now added, an Account of his Voyage to the South Seas, and of his Mournful Death at Erromanga. 18mo. London: John Snow.

The Inquirer directed to an Experimental and Practical View of the Work of the Holy Spirit. By Octavius Winslow. 18mo. London: J. F. Shaw.

Calvinism, by Calvin, being the Substance of Discourses delivered by Calvin, and the other Ministers of Geneva of the Doctrines of Grace. By the Rev. R. Govett. 18mo. London: Nisbet and Co.

Letters on India, with special References to the Spread of Christianity. By the Rev. William Buyers. 12mo. London: John Snow.

Messiah, the Prince; or the Mediatorial Dominion of Jesus Christ. By William Symington, D.D. 12mo. Edinburgh: John Johnstone.

A Narrative of the Persecution of the Christians in Madagascar, with Details of the Escape of the Six Christian Refugees, now in England. By J. J. Freeman and D. Johns. 12mo. London: John Snow.

Continental Sermons; or, Nine Discourses addressed to Congregations on the Continent. By J. Hartley, M.A., British Chaplain at Nice. 12mo. London: Nisbet and Co.

The Infallible Guide to Heaven. A Funeral Discourse, occasioned by the Death of the late Mrs. John Clayton, and delivered at the Poultry Chapel, May 3d, 1840. By the Rev. Dr Burder. To which is appended a Brief Memoir of the Deceased. 8vo. London: Ward and Co.

A Life of Socrates, by Dr. G. Wiggers. Translated from the German, with Notes. 12mo. Taylor and Walton.

Believing Consecration and Service in Connexion with Missions to the Heathen. A Sermon, occasioned by the lamented Death of the Rev. John Williams, Missionary to the Islands of the South Seas. By the Rev. Archibald Jack, North Shields. 8vo.

How may Parents save their Children from Intemperance? A Sermon preached in Blackfriars Street Chapel, Aberdeen. By John Kennedy. 12mo.

The Difficulties and Encouragements of the Temperance Cause. A Discourse addressed to the Aberdeen Total Abstinence Society on New Year's Day, 1840. By Rev. John Kennedy. 12mo.

Sorrow and Consolation; or, the Gospel preached under the Cross. Meditations dedicated to the Afflicted. By J. H. Grandpierre, D. D. 12mo. London: James Nisbet and Co.

The Bible Translation Society of the Baptists shown to be uncalled for and injurious, in a series of Letters to W. B. Gurney, Esq. By a Baptist. 8vo. London: Jackson and Walford.

The Works of Josephus. Translated by W. Whiston, A. M., Parts 2 and 3. 8vo. London: George Virtue.

Tracts for the People, on the Principal Subjects of Controversy between the Roman Catholics and Protestants. No. IV. By the Rev. Mark Butler. 12mo.

Letter to Thomas Phillips, Esq. R. A. on the connection between the Fine Arts and Religion, and the means of their Revival. By Henry Drummond, Esq. 8vo. London: James Fraser.

The Union Harmonist, a Selection of Sacred Music consisting of original and standard Pieces, Anthems, &c. Arranged by Mr. Clark, Canterbury. No. V. London: Sunday School Union.

LITERARY INTELLIGENCE.

Mr. Bagster, of Paternoster Row, has in preparation a most important and interesting edition of the New Testament Scriptures, which he intends to style "the English Hexapla." If we may judge from the specimen which we have seen, the volume will be one of extreme beauty, and prove a rich treasure to the scholar as well as to the private Christian. The peculiarly interesting character of the Work may be gathered from the fact, that it will exhibit at one view the original Greek Text, printed in a bold and elegant type, together with the six important English Versions which have been derived from it, viz:—that of Wicliff, 1380,—Tyndale, 1534,—Cranmer, 1539,—Geneva, 1539,—Rheims, 1582,—and Authorised, 1611, all printed in parallel columns. "Thus," says the publisher, "will be presented to the eye of the reader at one view not only the Sacred Original, but with it no less than Six varied Versions, the results of the matured labours of the illustrious men who have spent their lives in giving us the truth in our own vernacular tongue; some of whom in the midst of difficulties and persecutions willingly hazarded all that is counted most dear, and shrunk not from the terrors of Martyrdom, so that their country might be freely blessed with the pure waters of salvation."

Just ready, A Brief History of the Rise and Progress of the Lancashire Congregational Union; and of the Blackburn Independent Academy. By R. Slate. Published at the request of the Pastors and Delegates of the County Union. 8vo. pp. 156. Hamilton, Adams, and Co.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

ADDRESS OF THE CONGREGATIONAL UNION ON BRITISH MISSIONS.

The following excellent Address has been prepared by the Committee of the Congregational Union, upon the new and interesting relation in which it stands to the missions for Home, Ireland, and the Colonies. We trust that it will not only be read in private, but at some early meeting from the pulpit or the desk of every church connected with our body, as it is eminently calculated to diffuse those principles and excite those feelings which are alike connected with the prosperity of our separate communities and of the denomination at large.

*Address to the Independent Churches and Pastors of England and Wales,
from the Committee of the Congregational Union.*

BELoved BRETHREN,—Suffer the word of exhortation. Accept, in the spirit of love, a very earnest, but respectful and affectionate appeal relative to the spiritual exigencies of your native land. Give to this great subject your devout and thoughtful consideration. Brethren, we beseech you to think, pray, and act in relation to this work as its importance and your obligations demand. We ask you not to pardon, but to approve our importunity, for we are pressed in spirit to deal faithfully in this matter, the greatest that ever occupied the attention and demanded the energies of the Union.

You are doubtless aware that at the recent Annual Assembly of the Union, a connexion was formed between that body and the Home Missionary and Irish Evangelical Societies, similar to that which previously existed between the Union and the Colonial Missionary Society. The Congregational Union now, therefore, stands connected with the activities of the Independent Churches for the spread of religion in England, Ireland, and the Colonies—the most extensive, and, spiritually, the most necessitous portions of the British empire—efforts which have this double claim on your support, that they are directed to promote the salvation of your countrymen and fellow-subjects, and that they are conducted on principles both theological and ecclesiastical, which you entirely and cordially approve.

This connexion between the Union and the Societies in question has not been formed for a name or show, but for great practical ends. That all the facilities for influencing the counsels and energies of the Independent Churches possessed by the Congregational Union, might be devoted to rouse them to action, to unite them in effort, to harmonise them in wise plans for a combined enterprise for the spiritual good of the British empire. If the Congregational Union cannot thus assist these Societies, they had better never have been united with it. If it does not thus assist them, it will stand dishonoured before the world. But the attempt must be made. Every thing at this moment summons to action, forbids supineness or despondency. The Committees of those Societies will, doubtless, severally address their earnest appeals to you on their behalf. The Committee of the Union will appeal too. It has a testimony to bear, and arguments to employ, peculiarly its own. Give them, beloved brethren, a patient and a candid hearing.

Home—The British empire—England, Ireland, and the Colonies, form our noble object, our irresistible cause. Fifteen millions of people, on a low computation, in these portions of the British empire, are in a state which, judged of by your principles, is unsafe for their souls, fatal to their salvation. According to your views, they have not the truth of Christ, they do not possess vital religion, they are not in the way to heaven. Your views may be erroneous, but

upon your views such is their state, and in order to think more favourably of their state, you must renounce or modify your views. If you cannot do this—if you cannot abate aught of the elevation or strictness of your evangelical creed, then every conviction that binds you to conclusions as to the spiritual state of your countrymen so affecting, binds you also to exertions the most unwearied for the spread of that Gospel which you believe to be alone able to make them wise to salvation. And while you think these millions of your fellow-subjects in a state ruinous to their own souls, you deem them also for the most part as contributing nothing to the moral power, or the political safety of your beloved country. You deem them the weakness and peril of the state. On their account you dread lest the force of wickedness, and the displeasure of God, should ruin England.

And where are the fifteen millions of British subjects whose spiritual state can justify conclusions so gloomy, and by consequence demand efforts so extended, so energetic? Where? Amidst the dark shades of papal superstition—taught to depend for salvation on sacramental efficacy, and priestly ministration—crowding the scenes of Sabbath desecration—filling the lecture halls of socialism or of chartist agitation—spread over your fair rural districts in hopeless ignorance and apathy—or filling with squalor and vice the busy scenes of your commercial and manufacturing activity—they are the victims of intemperance and infidelity—of scanty wages and neglected education—they fill your jails, man your ships, found your colonies. The seemingly fair fabric of your national greatness, built upon their labour and even their sufferings, is endangered by their irreligion. In the varied forms of their wretchedness, physical and moral, there is enough alternately to alarm your fears, and to awaken your compassion.

How great a work have you to do for your country! You cannot do the whole, but you must do your part. Your activities will provoke those of others. Your contributions for the spiritual good of your country cannot be dispensed with. You are the depositaries and trustees of principles, and of views of truth, in the absence of which the moral interests of Britain cannot be safely and triumphantly advanced, and with respect to which, if you are not the fearless advocates, those “truths will fall in the streets,” and the “equity” founded on them will never “enter” into the national institutions. And are you deficient in patriotism? Can Protestant Dissenters—can Congregational Christians be wanting in love to a country which is what it is—the abode of religion and of religious liberty—as the fruit of the tears and blood, the courage and constancy of their own forefathers—and to whom their religious liberties, and the land which is their secure asylum, are more sacred and dear than to other men their wealth, their immunities, or their domination?

What a work have you to do for the world! You would evangelize Britain, that Britain may evangelize the world. When the Apostles would find a centre where to kindle a light that might illuminate the world, they began, divinely instructed, at Jerusalem. With similar largeness of views and wisdom of procedure, you must begin in Britain.

How great a work is before you for the souls of men! How feeble is every consideration of mere patriotism or philanthropy, when compared with direct compassion for immortal souls—for their conversion to God—their cleansing in the blood of Christ—their safety in the great and terrible day of the Lord! This is your object and work.

“Not for a favourite form or name,
But for immortal souls we plead.”

Great is your work for the truth of God! Do darkening clouds of error spread over the land? Is another Gospel preached which is not another? Let controversy and learned toil do their valuable and necessary work to arrest the growing mischief. But preach the Gospel, pure, simple, saving Gospel, not in the form of controversy, but of testimony; not to encounter error, but to save souls. This will fill the land with light; this will render error powerless, and the truth irresistible and triumphant.

How important is your testimony to the ordinances of Christ! It is your's to sustain the primitive apostolic practice of infant baptism unmixed with the fatal superstitions of baptismal regeneration. It is your's to sustain the sacredness of the Lord's Supper, not by the absurdities of transubstantiation, or what cannot be distinguished from it, but by fencing the solemn commemoration of a dying Saviour's love, by the sanctities of a faithful, godly, scriptural discipline.

Nor is it a light struggle to which you are now summoned for the great cause of religious liberty. You must make a firm stand for liberty on conscientious grounds. You must witness against human legislation and force in the church of Christ. You must stand for the voluntary character and support of his kingdom. Upbraided as political, you must show yourselves the true friends of spirituality.

All these great duties you will best discharge through the medium of vigorous Home Missions. Faithful efforts to spread the gospel in its purity throughout the empire will sustain your piety, increase your influence, and establish your principles. Putting forth your utmost strength for this highest of all objects, on truly scriptural principles, will best promote every subordinate purpose which your enlightened christian benevolence can meditate. It will work for truth, charity, liberty. It will bless your country, and prepare your country to bless the world.

On this great work you must enter with equal ardour and wisdom. Feebleness and folly must have no place in your counsels. Private regards must not sway public measures. Local interests must not absorb your efforts to the neglect of large views and extensive co-operation. You must seek a higher class of agency. You must, regardless of expense, undertake bold enterprises amidst the dense masses of population. You must, to the utmost, favour and promote the Home Missionary tours of your most gifted pastors. Excessive scruples as to order, dread of public censure or contempt, must not deter from open-air preaching. There must be combination among all your churches on a large scale for this work. The strong must aid the weak. The Association in each county must be informed of—must care for—must assist—the efforts of the Associations of all the other counties. At present Cornwall and Cumberland have no more mutual knowledge, sympathy, and help, than Otaheite and Jamaica.

Pecuniary contributions must be made on a scale commensurate with this great object and its claims. Every church, rich or poor, should make its constant annual contribution on a liberal scale. England, Ireland, and the Colonies, do not they form a field deserving and demanding this? How much precious time, labour, money, are now absorbed in deputations to obtain resources for these objects! How often are committees perplexed, how injuriously are their efforts retarded, by anxiety and uncertainty in obtaining funds! For your own empire and countrymen, brethren; for every thing sacred in your religion, every thing dear in your native land, we plead. We propose an annual collection on a concerted day, in every Congregational church in England and Wales for home. We propose that every Congregational pastor in England and Wales should on that day plead with his own people for efforts to evangelize our own empire, conducted on our own Independent principles. Nor must this be all. Annual and weekly contributions, and liberal donations, must be added. Each pastor and his people can distribute the amount realized by them as they may judge best—such a proportion for England—such for Ireland—such for the Colonies.

This, brethren, is an enterprise requiring deeds, not mere words. Our proposals, and your response, on this subject, to be of any value, must be practical.

Will you on the last Lord's day in every successive October, make the annual collection for British Missions now proposed?

Will you make this important object a matter of church business? Will you employ in its support the influence and organization of your church state? Will you urge on members of churches the special obligations under which they are placed to promote it? Will you establish it as a church custom to appeal to every member for a weekly contribution to sustain Congregational efforts for

the spread of the Gospel among the British people wherever they dwell? How potent, how productive would be the universal adoption by all members of your churches of this apostolic, regular, conscientious form of contribution!

Never were the Congregational Churches summoned to a duty more arduous, at a time at once so critical and so inviting. Never were they in a state more prepared for the enterprise. They retain unimpaired their sound theology. Their pastors have learned to preach the old truth in a more stirring manner, in a way more immediately adapted to effect the conversion of souls. On the solid basis of scriptural truth they know how to found the most energetic appeals to conscience. They are prepared to preach in the right way to careless multitudes. Seasons of renovating, encouraging revival have been enjoyed by many churches. How potent may that ministry prove in the conversion of those who never heard a faithful gospel, which has availed, by God's blessing, to arouse such as had grown obdurate by years of unprofitable attendance on evangelical preaching! The pastors and their churches have learned, amidst the recent storm of obloquy which has fallen on them for the sake of their distinctive principles, and amidst the melancholy defection from the truth of numbers around them,—to value more than ever, both those highest doctrines which they now hold with firmer grasp, and those subordinate principles which they have found conservative of the great vitalities of the gospel. A spirit of liberality rests on the churches. In many instances they give nobly. They sustain cheerfully the constant pressure on their resources needed for the support of their own worship, and for the spread of the gospel. Our pastors and their churches, blessed be God, are a people greatly prepared for vigorous efforts in his service.

The Independent Churches are under various and solemn obligations to make efforts and sacrifices for the spread of evangelical religion in Great Britain, Ireland, and the Colonies. Divine Providence has secured to them under the British crown, and amidst the free institutions of this favoured country, for a term of one hundred and fifty years, great liberty, security, and repose. During this long period of tranquillity they have grown numerous and powerful. They are richly favoured with all the ordinances and privileges of the gospel. They are entrusted with great resources for usefulness. Their efforts in this work have indeed, of late years, been great, but they require to be much increased. There is need that their attention should be more especially directed to this particular department of labour; and that their proceedings in it should be improved by system and co-operation. If the exiled Jews in the land of their enemies, and of their banishment, were enjoined by the prophet, "to seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace"—how much more from attachment to their beloved native country, and value for their christian privileges, which in its security are secure, should the Independent Churches put forth their utmost efforts to spread the truth and power of the gospel wherever the British people and British institutions are found? Other powerful bodies are now roused to unwonted activity in energetic efforts to diffuse among their countrymen their own views of religion. If you deem those views salutary and saving, how ought their labours to stimulate and encourage yours! If you deem them pernicious, ruinous, what terms can express your obligation to redoubled efforts for the diffusion of your truth as the only corrective of their error?

The Committee of the Congregational Union of England and Wales, therefore, brethren, invite you with earnestness and affection to come forth to this work. This Union is becoming what it was from the first intended to be, a medium for the co-operation, counsels, and efforts of our churches. Here are three great societies adopted as your own, through a recognized connexion with this Union. They now represent your body, act on your principles, and look to you for support. They are your own. The Committee of this Union will now, equally with their own committees, labour for their interests. At the Annual

Assembly of the Union, their affairs will be appropriately the subjects of discussion and of prayer. Between their committees and that of the Union there is the most entire harmony and concert. They are independent, but affiliated societies; managing their own affairs, but open to the influence, and expecting the assistance of the Associated Pastors and Churches of the Congregational Union. The whole arrangement is intended that with one heart, and one hand, the entire community of Independent Churches may labour for the cause of Christ in the British empire.

And now, beloved brethren, if you would be true to your principles, and faithful to your opportunities; if you would serve your generation as your forefathers served theirs; if you would wisely select those fields of labour immediately your own, and success in which will spread its widening influence and preparation to others more remote; if you would answer the expectations that have been raised of some energetic movement on your part; if you would avoid contempt for feebleness, disunion, and too high conceit of yourselves; if you would do honour to your principles, and service to your Master; if you would do your part for your country and the world—now is the time, and now the opportunity—the way for union, contribution, action is open before you. Those who guide and manage the movement must not be wanting to their duty. Nothing is needed but the spirit of union and prayer, of liberality and zeal. The Lord pour it forth abundantly!

We are, Dear Brethren,

On behalf of the Union,

Your affectionate fellow-servants of the Lord Jesus,

Congregational Library,
June, 1840.

JOHN BLACKBURN,
W. S. PALMER, } Secretaries.
ALGERNON WELLS,

TENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

The adjourned meeting was held on Friday Morning, May 15th, at eight o'clock, when Dr. BENNETT took the chair, and conducted the devotional exercises.

The Rev. A. WELLS, the Secretary, then read a Statement of the affairs of the Colonial Missionary Society for the past year.

The Rev. H. L. ADAMS, of Newark, in rising to move the adoption of the Statement, said, that he, and the people of his charge, felt a very great interest in the Colonial Missionary Society, identified as it was with the Independent denomination. Until the last year, there had never been a collection in furtherance of its object made at Newark, but when his friend Mr. Binney visited them for that purpose, a short time since, he was received on all hands with great affection, as the representative of the Colonial Missionary Society. He believed the reason why the funds were not more than £3500 was, because the churches were not aware that it formed part of that Union. In reference to the Home Missionary Society, he would just say, that the Nottingham Association had resolved to enter heartily into the plans contemplated by this Union; the intelligence of its proceedings from time to time had excited a holy joy in their minds, and they determined at once to join the sacred phalanx against sin and ignorance, the great and powerful foes of God and man. That meeting would be surprised when he told them, that a person might travel twenty miles in that county and not find a single Independent chapel. He had within the last few years become a nonconformist, having been educated in the Established Church, and made some sacrifice for his principles. Some persons had thought that the brethren in his part of the country were animated by a zeal that was not according to knowledge, and others had checked them in their attempts to diffuse the Gospel in the neighbourhood; but God had enabled them to bear up in the midst of opposition, and in a town of which a

certain nobleman had said that he might do what he would with his own, they had shown him that their principles were buoyant, even to sustain those who once had a mill-stone tied around their necks. (Cheers.) He would now read the Resolution:—

6. That the Assembly receives with much satisfaction the statement of the affairs of the Colonial Missionary Society in connection with this Union now presented by its Committee; and strongly recommends that important Society to the continued and increased support of the churches.

The churches in his county, he added, were not prepared, perhaps, for an annual collection, but they had pledged themselves to Mr. Binney that they would do what they could. In his (Mr. Adams) opinion, the sinews of this Society would be found in annual subscriptions. He had very great pleasure in moving that the Report be received.

The Rev. ROBERT CHAMBERLAIN, of Swanage, in seconding the motion, observed, that one thought had impressed his mind with increasing force for some time past, and that was, that instead of having been generally too denominational, and insisting too much upon their distinctive principles as Congregationalists, they had left them criminally in abeyance. (Hear.) Did not their conduct in this respect contrast very strongly with that of the clergy of the Church of England? If they thought, as he believed was the case, that the distinctive principles of that party were not derived from Scripture, but from tradition, then he would ask, had not the clergy manifested a zeal ten-fold greater for traditional opinions than we have for our denominational principles, though we believe they are contained in the New Testament, and are in harmony with the mind of Christ? (Hear.) There was nothing which had given him greater pleasure in attending the anniversaries held at this season, and especially those connected with the Independent denomination, than what he would call the decidedly improved tone in this respect. He heartily rejoiced that his brethren generally were now beginning to understand that, if their principles were in reality those of the New Testament, they ought not to be, they must not be, kept in abeyance. (Loud cheers.) It was a part of the duty which, as ministers of the Word, they owed to our Lord Jesus Christ, as the Head of the church, and which they owed to the church also, not to exalt them above the Gospel, but to give them that degree of importance in their public instructions, which they had assigned to them in the New Testament itself—(hear)—not by any means merging them for the sake of winning the smile or averting the frown of a stray churchman who might happen to be present in their assembly. He could not refrain from relieving his mind and his heart of what pressed and forced itself upon his attention. In conclusion, he begged most cordially to second the motion which had been proposed.

The Rev. JOHN JUKES, of Bedford, had great pleasure in proposing the following Resolution:—

7. That this Assembly, most deeply sympathizing in the object of the convocation of delegates from all parts of the world, for promoting the universal abolition of slavery, soon to be convened in this metropolis, desires to be represented on an occasion and in an assembly so highly important; and requests the following brethren, the Rev. Messrs. Burnet and Woodwark, and J. B. Brown, LL.D., J. R. Mills, and George Bennett, Esqrs., to attend as its representatives accordingly.

The object, he said, of the Resolution was of very great importance indeed, not for the sake of humanity alone, but on account of the progress of Christianity. (Hear.) They had seen in the West Indies how much the emancipation of slaves tended to the extension of the kingdom of the Lord Jesus Christ, and there could be no doubt that it was brought about by the zealous co-operation of men who were actuated by christian principle. On these grounds he conceived, therefore, that both duty and consistency required that this body should be represented on an occasion so extremely interesting as that contemplated by the Resolution; and he had no doubt that the friends and brethren present, as

well as those in the country, would be disposed to forward the object of that meeting, not merely by their efforts, but also by their prayers. (Hear.)

The Rev. J. C. GALLOWAY, of West Bromwich, cordially seconded the Resolution, which was carried.

The Rev. DAVID EVERARD FORD, of Lymington, rose to move the following Resolution:—

8. That the overtures of the Committee for the publication of catechisms and tracts, as explained in their report, are approved and sanctioned by this Assembly, which desires that the Committee would proceed to carry them into effect forthwith.

He (Mr. Ford) was sure that he spoke the sentiments of a very great number of his brethren, when he said, that they estimated the services rendered by the Secretaries of the Congregational Union as most essential, under God, to its prosperity. He, for one, had great reason to thank God that the Congregational Union was in existence. He had reason to acknowledge with thankfulness the effect upon his own mind of the solemn and delightful meetings which had been held at Birmingham, and he would devoutly own, that since that meeting he had more evidently seen the hand of God resting upon the church which was committed to his care, than he had ever before witnessed during the nineteen years that he had been its pastor. Could his brethren throughout the land be present on these occasions, he was sure they would exclaim, "We will go with you, for we are sure that the Lord is with you." (Cheers.) Before they separated, he should have the happiness to propose four or five of his brethren in Hampshire, as members of the Union. He saw no hope of the county association joining at present, because three or four of the most influential ministers were opposed to it, but he thought seven-eighths of his brethren would very soon join. (Cheers.)

The Rev. THOMAS MAY, of Wigston Magna, felt great pleasure in seconding the resolution, and he would take that opportunity of expressing in very few words his entire concurrence in the sentiments which had been advanced by Mr. Chamberlain. He sympathised with that gentleman in the pleasure which he had experienced by finding that their distinctive principles as a body had been of late nobly advanced, and the more so, because he (Mr. May) came from a portion of the country which was upon this subject rather notorious—Leicestershire. (Hear, hear.) They had been represented as outstripping and going beyond their brethren, but he was sure that if the Leicestershire Association had been present at this anniversary, they would have felt that it was not they but their brethren in London who were in advance. (Hear.)

The Rev. GEORGE CHRISTIE, of Finchingfield, begged to move the following resolution:—

9. That this Assembly requests the officers of the Union to retain their respective appointments, and the following brethren to act as the Committee for the ensuing year.

Mr. WELLS then read a list of the names of the gentlemen proposed to form the Committee of the Union, including the officers of the Colonial Missionary Society, the Home Missionary Society, and the Irish Evangelical Society.

So far as his (Mr. Christie's) feelings were concerned, they were in thorough harmony with the resolution, and therefore he would not enter into a discussion upon it. But there was one point to which he would just allude. Considering the great importance and the number of the objects that had now to be brought before the Union, he hoped the time was not far distant when arrangements would be made to secure for the multifarious business of this Union and its confederated Societies, at least two or three entire days. (Hear.) His attention had been directed to the colonies for a number of years, both during his residence in foreign lands, and since he had returned to this country, and looking to all its movements, he could not but consider the Colonial Mission as one of the most important now in existence. He trusted that the publications which were continually being issued on this subject, showing the connection that exists

between the prosperity of the colonies and that of the mother country, would eventually rouse our churches to mighty efforts on behalf of our countrymen in those distant parts. (Hear.)

The Rev. JOHN HILL, of Gornall, seconded the resolution, which was passed.

The Rev Dr. REDFORD, of Worcester, then rose to propose the adoption of the following declaration :—

10. That in the present state of religious opinions and interests in this country, this Assembly deems it highly becoming and expedient to declare its unaltered, confirmed attachment to the great doctrines of our holy faith vindicated at the glorious reformation from popery. Justification by faith, and regeneration by the Holy Spirit; as well as to the great principles on which that reformation was founded; the perfect sufficiency, and the sole authority of the Sacred Scriptures as the rule of faith and practice; and the inalienable right of private judgment in the interpretation of the word of life and salvation.

And further, this Assembly considers it equally appropriate and necessary at the present time to publish and put on record a declaration of its undiminished confidence in the truth of the views distinctive of the Independent churches; such as, the strictly spiritual nature of Christ's kingdom; the sole government of his church by Jesus Christ through his Word and Spirit, to the entire exclusion of all human legislation and force for either the controul of its spiritual affairs or the supply of its pecuniary wants, and the right and duty of each several congregation of faithful men to put into execution within itself all the laws of Christ, without the interference of any external authority ecclesiastical or civil.

And finally, this Assembly, aware on the one hand of the importance in these times of the open avowal of these principles in their application to all the religious affairs and interests of this country; and on the other hand, of the odium to which such a decided advocacy of them exposes the brethren and their churches, cannot withhold an earnest, affectionate recommendation to all the brethren, of a faithful testimony in a christian spirit to these great but obnoxious truths as the special duty of this eventful period.

Without the least concert, said the Rev. Gentleman, between himself and the Secretaries or the Committee, it had fallen to his lot to present to the meeting a prepared resolution on a subject which it was his own intention to have brought before the Assembly, having been impressed with the sacred and holy duty of protesting at the present time against the errors which are taught by an increasing body in the established church, which are devastating the country, and of declaring their undiminished zeal for, and adherence to, the great doctrines of the Reformation. Most delighted was he then, as well as surprised, when this document was put into his hands. It was rather long, but he thought the great importance of the matter itself would justify its length, which he commended to the meeting.

The Rev. Dr. VAUGHAN, of Kensington, had great pleasure in rising to second the resolution; and, although he thought there were some circumstances of a painful nature—for it was painful even to think that such a step should be necessary—yet, apart from all such considerations, there were others of an agreeable complexion belonging to the times with which they were connected, which would of themselves have prompted them to such a course. (Hear.) Some forty or fifty years ago, all the religious bodies in this country, all the evangelical Christians put together, did not constitute a religious force equal to what several of the parts, considered separately, might now be said to constitute. If all had combined for one great missionary effort some years ago, they could not have done what the Colonial Missionary Society was then doing; and, therefore, if nothing of unpleasantness had arisen, the very fact that from such small beginnings they had obtained their present prosperity, would justify such a resolution. He (Dr. Vaughan) was far from looking upon the present controversy as an unmixed evil, for it was the result not of their weakness but of their strength; and though it was attended by some portion of evil, yet it was also productive of a vast amount of good. Against the inconsistent conduct of professed Protestants

respecting the great principles of the Protestant Reformation, they ought to enter a strong and decided protest. At the same time, they ought not to be surprised at the avowal of such opinions. It was important, however, to let those persons who were so much attached to creeds and forms, and who declare that there can be no stability of religious sentiment without them, it was important to let such persons see that whilst every thing was floating and shifting all around, they without creeds could be stable. (Cheers.) This they would be able to do in reference to the present form of delusion as they had before been in reference to many other errors. (Hear.) They had seen particular notions and novel schemes agitate the religious world, now about the interpretation of prophecy, and now about the bestowment of miraculous gifts, and now about he knew not what; but it was their happiness, as a denomination, in the midst of all that had agitated and distracted the communities around them, to be almost untouched by novelties, that, like the gourd of the Prophet, spring up in a night and wither in a night, while they (the Independents) were mercifully preserved the same. (Cheers.) They should render thanks to God, who had given them this stability of mind, this constant and firm adherence to the faith of reformers and martyrs. The changes which are taking place at the present time only exhibit the effects of that mighty movement which had given birth to their common principles. When Protestantism first took up its position in the world, it moved as gradually as the principles of our fathers did at a later period; but it was not suffered to be moderate, it was obliged to take ground that at one time its authors were loth to occupy, but it did take that ground, and led the way to those puritan principles, that were considered extravagant and ruinous. What was the effect? There was a mighty outcry raised that these were the offspring of the Reformation, that all these sprang from the seeds sown by the Reformation; the Reformation itself was therefore censured, and accordingly Montague, Cousins, Andrews, and other church writers, attempted to produce just that reaction in favour of popery which is now being attempted by the Oxford party to counteract the true principles of Protestantism, as they are happily in operation in our own times.

He (Dr. Vaughan) did not regard this attempt as matter of surprise—it was perfectly natural. But how was it to be dealt with. The only plan, he apprehended, was that now proposed to be adopted. Let them give to the public, as distinctly and prominently as it could be given, proof that amidst all these fluctuations they, as a body, remained untouched, and add to this their efforts, privately as far as was possible, to carry out in all things the same great object.

The Rev. JOHN ANGELL JAMES, of Birmingham, then rose and spoke as follows:—The resolution which I have now to read, and which I trust you will adopt without finding any thing in it which will call for one single word of criticism; I could have wished that it had been brought forward on Tuesday, when there was a larger number of the pastors and deacons of the churches to hear its contents (hear, hear,) refers to that without which no institution, civil or sacred, can carry into execution its objects; it is, brethren, a money bill, neither more nor less—I will read it to you, and then offer two or three remarks upon it:—

11. That as the Colonial and Home Missionary Societies, and the Irish Evangelical Society now stand in recognized connection with the Congregational Union of England and Wales, it is, in the view of this Assembly, indispensable the honour of the Union, and to the success of all the great objects proposed by it, that it should be efficient in rendering powerful aid to those Societies. The Assembly, therefore, leaves it in charge with the Committee to adopt immediate measures for this end; and particularly to use their utmost efforts to induce every Independent church in England and Wales to make simultaneously, on an appointed Lord's-day, an annual collection for these Societies, over and above any other efforts on their behalf, to be appropriated to either of the objects, or in such proportions to them all, as the contributing churches shall severally determine.

Mr. Chairman and brethren, continued the Reverend Gentleman, we have fixed the eyes not merely of our own churches, but of the religious community at large

upon us as about to do some great thing. (Hear.) Now we are to take care that there be not universal disappointment. (Hear.) We have been a whole year, if not more, in devising a plan by which the Home Missionary Society shall be rendered worthy of the confidence of all our churches, and be brought to meet, as far as it can be, the necessities and demands of the country. We must now, therefore, prepare ourselves to make much greater efforts for that Institution, and the kindred Societies which are associated with it in this resolution, than we have ever yet made. (Hear.) I, for one, am extremely fearful that disappointment will be experienced. I am aware that panic is easily communicated, and it is not always the best way to stimulate effort; but, my brethren, we must exert ourselves for this new-modelled Home Missionary Society, or we shall be covered with shame from one end of the country to the other. (Hear.) We must pledge ourselves to greater exertions than we have ever made. Now, the resolution puts the matter before us in a definite shape. There are various ways, I am aware, by which we can raise funds, if we apply ourselves to them. My own church is at the present moment adopting the plan of a monthly collection amongst the members of the church. Hitherto the funds have been devoted entirely to your town mission, but part of them will from this time be applied to the support of the Home Missionary Society, in addition to which I trust that an annual collection will also be made; and I hope my congregation will raise for the Home Missionary Society not less than £100 a-year. I do trust, brethren, that this will be the case. Now are our churches prepared for an annual collection? The resolution embraces three objects. It surely cannot be thought too much to give an annual collection for the three Societies—that for the Colonies—for Ireland—and that for Home! (Hear.) It has been said by our brethren, that in order to meet the claims of the various Institutions, we must have a collection every fortnight. I am not quite so sanguine as to think we can secure that, but it ought to be every month. (Hear, hear.) I agree with a writer in the Congregational Magazine, who has said, that there ought to be at the commencement of every year a list of collections for the whole year hung up in the vestry, and that the day for the collection should be known with as much certainty as the coming of the day itself. It should not be left in such a way, as that when application is made to have a collection for any particular Society, it has to be discussed whether it shall be made or not; it should be known by the congregation, that this is one of the objects espoused by them and for which a collection is made. (Hear, hear.) And surely, brethren, one collection in a month is not too much in these days. (Hear.) This is a money matter, and it ought not to be left in the hands of ministers. It does not strictly belong to us, at least further than to advocate the cause. Our deacons and the wealthy members of our congregations should urge their brethren and fellow worshippers to more prompt liberality.

The Rev. THOMAS PULLAR, of Glasgow, seconded the motion, which was carried unanimously.

The Delegates from the various county or district Associations then briefly gave in their reports.

The Rev. J. W. RICHARDSON, of Sunderland, was requested to inquire, on behalf of the Northumberland and Durham Association, whether any remonstrance had been sent to our brethren in the United States of America, on the subject of slavery?

The Rev. W. S. PALMER replied, that the Committee had sent an intimation to that country that no brother who was friendly to slavery would be an acceptable delegate to this Union.

The Rev. J. BLACKBURN—And it is very curious that we have not heard from them since. (A laugh.)

The Rev. THOMAS ADKINS, of Southampton, observed, that the opinion in his neighbourhood in favour of the Union was becoming certainly stronger, and he had no doubt, if the Association did not join as a body, there would be scarcely a church that would not do so in its individual capacity.

The Assembly then adjourned till two o'clock, to attend the meeting of the Colonial Missionary Society.

THE FOURTH ANNUAL MEETING OF THE COLONIAL MISSIONARY SOCIETY

Was held in Finsbury Chapel, on Friday morning, May 15th. J. R. Mills, Esq. took the chair at eleven o'clock.

Rev. A. Wells read the Report, from which it appears that, besides sustaining the Missionaries already on the field, they have added *four* additional labourers to their list of agents, amongst whom Dr. Ross, appointed to Sydney, deserves special notice. The receipts of the year were £3600. 18s, and the expenditure £3076. 15s. 3d., so that the debt of last year was reduced from £700. 17s. to £236. 15s. 3d.

The meeting was then addressed in the support of the several resolutions by the Rev. Drs. Urwick, Dublin; Vaughan, Kensington; and Redford, Worcester; and by the Rev. Messrs. Pullar, Glasgow; Soper, Grantham; Kidd, Macclesfield; Jukes, Bedford; and Townley, London.

THE DINNER.

The brethren re-assembled in the Library at two o'clock, and sat down to a cold repast, which had been prepared by the Committee, at which Dr. Bennett, as chairman, presided, and was supported by the officers of the Congregational Union.

After dinner the Rev. J. A. JAMES, of Birmingham, moved "That the thanks of the meeting be given to the venerable Chairman, with an expression of great thankfulness that God has permitted him to live so long as to preside over the meeting." (Loud cheers.)

The Chairman, in returning thanks, spoke as follows:—My brethren, it would be quite unnecessary for me to say that I have received your kind acceptance of my imperfect services with a sense of unworthiness which I know not how to express. But it has afforded me great delight, approaching almost, perhaps, to a father of the Congregational ministers—I don't know whether I have a senior in the room—(Several voices, "No.")—then I suppose I have not. It has, I say, afforded me great pleasure to see many who are rising up, and many who are now filling honourable stations whom I saw enter into the work. (Cheers.) And if I should never meet my brethren again on such an occasion as this, it will have afforded me great pleasure at the close of my life, to have seen so delightful an assembly for the promotion of that cause which is so dear to our hearts. (Cheers.) I am quite sure that when we look back to the time when I entered on the work, the change is most delightful. We have great reason to adore God for what his goodness has done for us. In the early part of my ministry an attempt was made to form such a Union; but we were not ripe for it, it seems; either we had not sufficient of the attractive force about us, or else we were not in circumstances to justify the Union. Now it appears to me, that our having taken up the Home Missionary Society, and the Irish Evangelical Society, has stamped such importance on this Union, that really I am overwhelmed when I think of the weight of responsibility that lies upon you to cultivate the large field of usefulness which is now open before you. I can only say that as you have kindly encouraged me by your acceptance of my presidency on this occasion, I do most earnestly recommend our friends to perfect their own work and sustain that which they have began at this meeting. I am sure it is of great consequence that a brother whom I am now delighted to see (Dr. Matheson,) has been fixed upon to work one part of the machinery. (Cheers.) I am satisfied that he will give a very happy tone to that Society. It is necessary, from the laws of mind, that he should attract the minds of many to himself. We are very glad that we have one who will do this by the force of intellect and worth, and I am sure that if we do not support him we shall have

done him great injustice, for we have placed him in a position in which he will require our united co-operations. (Hear.) To see, then, our principles carried out to full operation, and our churches multiplied all over the kingdom, is a most delightful sight when about to close our eyes on this world, and open them on a better. (Cheers.) That God may spare you, my dear and honoured brethren to see many years of usefulness in the Congregational Union when those of us who are about to finish our labour shall have gone to our rest, and that you may see the little one, which has already become, not one thousand, but two, multiplied into a strong nation, is my most ardent prayer. (Loud Cheers.)

The Derbyshire Association was admitted into the Union, as were also twelve other churches in Hants, Beds, and Cambridgeshire, by the unanimous vote of the meeting. The flourishing church formed at George Town, Demerara, under the care of the Rev. Joseph Ketley, was also admitted.

JOSIAH CONDER, Esq. moved, and the Rev. Dr. VAUGHAN seconded, that a petition be prepared by the Committee, to be signed by the officers, against church extension. Passed unanimously.

The meeting sung the Doxology, and the brethren then separated, grateful to God for their happy and effective Session.

ANNUAL MEETING OF THE HOME MISSIONARY SOCIETY.

The twenty-first annual meeting of this important Society was held at Exeter Hall on Tuesday evening, May 19th, CHARLES HINDLEY, Esq. M.P. in the chair. The attendance of ministers and other gentlemen on the platform was much larger than we have seen for many years, and the hall was filled in every part.

The Report was read by the Rev. E. A. Dunn, the Secretary, which referred to the steps that had been taken for an alliance with the Congregational Union, and recommended the adoption of a revised and amended code of laws, with additional and explanatory rules. It stated that the Society has 120 missionaries and other agents, who preach amidst a vast population to about 60,000 persons: 130 Sunday schools have been established, containing about 8,500 children. The total receipts of the past year was £8,043. The disbursements £6,969, leaving a balance in favour of the Society of £1,074, which, however, is not sufficient to meet the first quarter's expenditure of the present year.

The following Resolutions were then successively proposed and agreed to:—

Moved by the Rev. R. SOPER, of Grantham; seconded by the Rev. T. ARCHER, M.A., of London:—

1. That this Meeting offers unfeigned thanksgiving to the Author and Bestower of every good and perfect gift, that the Home Missionary Society is permitted to hold its twenty-first Anniversary under circumstances of such peculiar and lively interest as those which are detailed in the Report (an abstract of which has now been read); and this Meeting directs that the full Report be printed and widely circulated, for the benefit of those friends of the Society, who are prevented participating the hallowed satisfaction which has diffused itself in this vast Assembly, and of awakening, through the Divine blessing, in many thousands, a deep and practical interest in the spread of pure and undefiled religion at home.

Moved by the Rev. Dr. REDFORD, of Worcester; seconded by the Rev. J. A. JAMES, of Birmingham:—

2. That this Meeting receives the announcement of the plan of combined efforts between this Society and the Congregational Union of England and Wales, with the same cordiality that has been strongly expressed to the Directors in special communications received from county Associations, auxiliaries, and influential friends of the Society throughout the kingdom; and as this plan appears to have been framed with much careful deliberation, and holds out the promise, under the Divine approbation, of providing extended means for promoting the Redeemer's cause by missionary operations at home,—this Meeting

now adopts the plan contained in the revised rules of the Society, bidding the officers and agents go forward in the name of the Lord.

Moved by the Rev. Dr. LEIFCHILD, of Craven Chapel, London; seconded by the Rev. A. FLETCHER, of Finsbury Chapel:—

3. That the persevering exertions of the Society's Auxiliaries in town and country, with the countenance and support afforded by the subscribers and contributors generally, and the unabated zeal which the ladies evince, and which has been crowned with so great success, not only by their exertions in procuring subscriptions, but by providing and superintending the sale of useful and ornamental articles, for the augmentation of the Society's funds, are all special grounds of grateful recollection and encouragement; and, that in conformity with the new arrangements, the following Gentlemen be the Officers of the Society, viz.:—Thomas Thompson, Esq., Joshua Wilson, Esq., Mr. B. Hanbury, Treasurers; Rev. E. A. Dunn, Rev. A. Wells, Rev. Dr. Matheson, Secretaries; G. F. Abraham, Esq., and H. Terrell, Esq., Honorary Solicitors; Messrs. Beams, Livesey and Whitely, Auditors: that the additional new Directors for London consist of the following persons, viz.:—Rev. R. Ainslie, Rev. R. Ashton, Rev. W. B. Leach, Rev. Dr. Reed, Messrs. Cook, T. A. Coombs, Crane, G. Knox, Mann, J. Moginie, Morley, Peachey, J. Spicer, and J. Stephenson: and that the present Directors who are eligible be re-chosen.

Moved by the Rev. J. CAMPBELL, of the Tabernacle; seconded by the Rev. J. BLACKBURN, of Pentonville:—

4. That the cordial thanks of this Meeting be given to Charles Hindley, Esq., M.P., for his kindness in presiding on the present occasion.

It gives us great pleasure to assure our readers, that since the annual meeting the Directors have been engaged in making preliminary arrangements of the most systematic kind, and that the meetings of the Board have been very numerous and effective; and that we have no doubt, that if the Society be adequately sustained by the liberality of our churches, that it will become a most powerful instrument for the diffusion of the Gospel throughout our beloved country.

ANNUAL MEETING OF THE IRISH EVANGELICAL SOCIETY.

The twenty-sixth annual meeting of this Society was held at Finsbury Chapel, on Tuesday evening, May 12th, Sir CULLING EARDLEY SMITH, Bart. in the chair. This spacious chapel was densely crowded in every part, and the platform was occupied by a large body of ministers and other gentlemen from every part of the kingdom.

The Rev. Dr. Vaughan read the Report, in which occurs the following passage relating to the connection which was proposed between their Society and the Congregational Union of England and Wales.

"There is one point affecting the future operations of the Society, to which your attention will be called in the proceedings of this evening, and on which the Committee have for some time bestowed their best attention. It relates to the fact, that the Society has been left to depend, for a long time, almost entirely on the liberality of Congregationalists for its means, and to the propriety of giving it a name and a place in the public view more in agreement with these altered circumstances. It will accordingly be proposed, that the Society shall henceforth be designated, The Irish Evangelical Society in connection with the Congregational Union of England and Wales; and that its rules may be amended in accordance with this addition to its name. In venturing to recommend this course to the meeting, the Committee are influenced by feelings of the utmost charity towards Christians of all denominations, and by a full persuasion that such a step, while made incumbent upon them, on the grounds of consistency and justice, by the course of events, will be highly conducive to the great object contemplated by the devout men to whose zeal and piety the Society owes its existence."

The meeting was addressed by the Rev. George Smith, Plymouth; Rev.

James Carlisle, late of Belfast; Rev. Thos. Adkins, Southampton; Rev. John Ely, Leeds; Rev. Dr. Urwick, Dublin; and Rev. J. Blackburn, Pentonville.

The following is the resolution of alliance which was unanimously adopted, including the amended rules.

"That the funds of the Irish Evangelical Society having been derived, for many years past, almost entirely from Congregationalists, and the operations of the Society having been, as the effect of circumstances, with very trivial exception, Congregational in their character, it appears to this meeting, that consistency and justice demand that the Society should be in name, what it has long been in reality; and that this meeting does accordingly hereby resolve, that the Society be henceforth designated 'The Irish Evangelical Society, in connection with the Congregational Union of England and Wales;' and that the following be its amended rules."

1. *The Name.* The Irish Evangelical Society, in connection with the Congregational Union for England and Wales.

2. *The Object.* To promote the preaching of the Gospel in Ireland, by assisting pastors of Congregational churches; by supporting missionaries, itinerant preachers and Scripture readers of the same denomination; and to aid in the education of approved candidates for the Christian ministry intending to labour in that country.

3. *The Members.* Any minister making an annual collection, or any person subscribing one guinea per annum, shall be a member of this Society: and any person subscribing ten guineas at one time, shall be a member for life.

4. *The Direction.* The affairs of the Society to be conducted by a Treasurer, Secretary or Secretaries, together with a Committee, consisting of twelve ministers and twelve lay gentlemen, to be chosen annually from among the members of the Society, with power to fill up vacancies. And also, that forty gentlemen, not resident in the metropolis, shall be appointed Country Directors, who shall possess the right to attend and vote at all the meetings of the Committee.

5. *The General Meeting.* An annual meeting of the Society shall be held in the metropolis on the evening preceding the second Wednesday in May, when the state of its affairs shall be reported, its accounts audited, and its officers appointed.

6. *The Union.* That to render the connection influential and permanent between the Irish Evangelical Society and the Congregational Union of England and Wales, it is agreed that the officers of the Irish Evangelical Society, chosen at its general meetings, shall be ex-officio members of the Committee of the Union: and that the officers of the Union shall be in like manner members of the Committee of the Irish Evangelical Society. And it is also agreed that an annual statement of the progress and affairs of the Society shall be presented by its Committee to the Assembly of the Union.

The Committee, since the Anniversary, have had large and lengthened meetings, to consider the position and prospects of the Society, and we understand that a deputation is appointed to visit the sister country, with a view to more extended and effective operations.

DURHAM AND NORTHUMBERLAND ASSOCIATION.

The Anniversary of this Association took place at Sunderland, on Monday, the 20th, and Tuesday, the 21st of April. The Rev. John Harrison, of Barnard Castle, preached the annual sermon on Monday evening. The pastors and delegates from the various churches met for the transaction of business on Tuesday morning. The attendance was numerous. Many matters of great importance came under consideration, and the whole proceedings were characterized by harmony and love. The public meeting took place in the evening, the Rev. J. W. Richardson in the chair. Addresses were delivered by the Rev. Dr. Morison, of London, the Rev. A. Jack, of North Shields, the Rev. J. Munro, of Bishop Auckland, the Rev. J. Anderson, of Easington Lane, and others; and the Rev. A. Reid, of Newcastle, the Secretary, read the Report of the transactions of the Association during the past year, from which we gladly extract the following passages:—

"Seven stations are at present connected with the Association; five of them being under our direct superintendence, namely, Bishop Auckland, Richmond,

Ryton, Haydon Bridge, and Rothbury; and two of them, Easington Lane and Howdon, being aided by the Home Missionary Society, in consequence of which aid, the Association contributes to that Society. Occasional assistance has also been rendered, both by the Association and the Home Missionary Society, to other places, as circumstances required.

"It is matter of grateful acknowledgment, that while changes have taken place, in the course of the past year, in the removal to other stations of the extremed brethren who were settled at Staindrop, Darlington, and Gateshead, the churches at South Shields, Stockton, Felling, Framwellgate—Durham, and St. James's—Newcastle, have been blessed with pastors who will, doubtless, prove honourable and valuable accessions to the Association.

"At the various District Meetings in the course of the year, the attention of the brethren has been directed to several matters of interest and importance, especially to the engrossing subject of Revivals; a subject which appears destined to attain a still firmer hold of the public mind—to lead to new trains of thought—to prompt to fresh efforts—to induce more fervent supplications, in connexion with which God will doubtless bless the church, that the church may prove a blessing to the world.

"The great effort now making in our denomination for the promotion of Home Missions on a more extensive scale, and a better organized plan, has occupied a large measure of the attention of the brethren in the course of the year. At the Adjourned Meeting of the Congregational Union, held at Birmingham on the 9th and 10th of October, our brother, Mr. Jack, as the delegate from the Durham and Northumberland Association, participated in the important deliberations. Cherishing the hope that a new impulse will now be given to our churches and associations throughout the length and breadth of our land, which will manifest itself in the energetic prosecution of the great work—second in importance to none which God has entrusted to us—of evangelizing our own country—and believing that the proceedings of the Congregational Union are eminently calculated to accelerate that most desirable state of things—we would conclude our Report in the language of a recent address from the Committee of the Union to the churches at large, bearing an especial reference as it does to the great objects at which our Association has always aimed:—

"We have been anxious to bring into distinct view, and solemnly to press on the thoughtful attention of all our brethren, the consideration, too much overlooked and neglected, that it is the duty of churches of Christ to spread their Master's kingdom around them: their charge and duty as churches. That churches are Christ's own institution for the spread as well as the preservation of his Gospel. That churches cannot altogether exonerate themselves from attending 'to this very thing' in their corporate and church capacity, by the fact that there are other organizations, however excellent, of merely human origin, engaged in that work. One principal object, therefore, contemplated by us in the proposals now submitted to your consideration, has been to call on our churches to engage in a work, by the institution of Christ peculiarly their own—that of evangelizing their native land."

BIENNIAL MEETING OF THE NOTTINGHAMSHIRE ASSOCIATION.

The Half-yearly Meeting of the ministers and delegates of this Association was held at Nottingham, on Tuesday and Wednesday, March 17 and 18.

On the Tuesday evening the Rev. Algernon Wells, one of the Secretaries of the Congregational Union, preached before the Association an excellent sermon. On Wednesday morning a meeting for business was held, when the deputation appointed to visit Tuxford and Sutton-upon-Trent reported, that Tuxford is a fine market town, containing upwards of 1200 inhabitants, and including the suburbs 4000; that there is no other place of worship than the church, a Wesleyan Chapel, and one for a few Primitive Methodists; that East Markham, in the neighbourhood of Tuxford, is a large and respectable village, containing upwards of 800 inhabitants, and is still worse supplied; and that between Tuxford

and Laxton there is a promising opening for missionary enterprise. They also recommended that the stations should in future be regularly visited by deputations from the Association, who would encourage labourers, give vigour to languishing interests, originate new plans of usefulness, and check many petty evils that rise up to mar the prosperity and to destroy the peace of the churches.

It was accordingly resolved to raise funds for the erection of chapels in both these places, and a committee appointed to carry it into effect.

It was also resolved, "That this meeting rejoices to hear of the proposed union for Home Missionary purposes between the Home Missionary Society and the Congregational Union, and anticipates great advantages from future co-operation with the united society."

In the evening a public meeting was held, when the Rev. John Wild, pastor of the church in James's Street, Nottingham, was called to the chair.

The Report was read by one of the Secretaries, from which we extract the following interesting passages, as containing facts and describing efforts which it would be well if other associations would make a point of collecting and prosecuting.

"There are now fifteen congregational churches in Nottinghamshire, consisting of 1,075 members, 101 of whom have been added during the past year. The places of worship in which they assemble will accommodate 8,198 hearers, and, with the exception of three or four, are generally well attended. Thirteen of these churches support sabbath schools, in which 351 teachers are weekly engaged in sowing the good seed of the kingdom, and 2,042 scholars are made acquainted with the holy Scriptures, which are able to make them wise unto salvation, through faith, which is in Christ Jesus.

"The churches in Nottingham have reason to be thankful for the internal peace and external prosperity with which, during the last twelve months, they have been favoured. Sixty-four individuals have, during that period, given satisfactory evidence of conversion to God, and have been admitted to church communion. The town mission, which the Congregational, in union with the Baptist and other churches, support, has been productive of much good. The missionaries have carried the gospel to the houses of those who were too indifferent and careless to attend the public sanctuary, and, in numerous instances, it has been blessed, to the salvation of immortal souls. Our churches have also attended to the regular distribution of tracts, and to branch Sabbath schools which have been formed in the immediate neighbourhood of Nottingham; one of these is at New Radford, where the Friar Lane friends have also conducted stated worship, in a neat chapel, capable of accommodating 230 hearers; another is at Blooms Grove, under the superintendence of the Castle Gate teachers; and a third at Old Radford, which is supported by a gentleman connected with the church in James's Street, and who, in addition to a Sunday school of about 120 scholars, maintains stated sabbath worship in a commodious room, in which 200 attendants can be comfortably accommodated. We may add, in reference to Nottingham, that very interesting special religious services were held in December last, which were not only attended by crowded assemblies, but have been the means of exciting a spirit of christian love and devotedness amongst professors, as well as of awakening many previously careless to attention and enquiry on the subject of religion."

"The church at the important town of Newark continues in a thriving and prosperous state; the chapel, which will now accommodate 1,422 individuals, was re-opened, after enlargement, on the 10th of February, 1839. In addition to loan tract distribution in the surrounding villages, there is a branch preaching station at Farndon, another at Kelham, and three cottage lectures, weekly, in the most destitute parts of the town. The active and zealous discharge of pastoral duties has been much blessed both to the town and neighbourhood."

The following Resolutions were then proposed, and adopted:—

1. That the Report now read be received, and that this meeting is convinced

that increased Home Missionary efforts is the solemn duty of the Congregational churches.

2. That the meeting calls upon all the churches in the Association to more ardent, persevering, and believing prayer on behalf of the destitute towns, villages, and hamlets, in our county, and to more liberal contributions towards the spread of the Gospel amongst them.

3. That the thanks of this meeting be presented to the Rev. Algernon Wells, for his friendly visit, for his excellent sermon preached last night, and for his services this evening, trusting that the blessing of God will render his labours here permanently beneficial.

The next meeting of the Association will be at Mansfield, Tuesday and Wednesday, October 13 and 14.

SOMERSET COUNTY ASSOCIATION.

The forty-fourth Anniversary of the Somerset Association was held in the Independent chapel, at Chard, on Wednesday, May 27th, 1840.

Instead of the usual morning sermon in aid of the funds of the Association, the Rev. W. H. Griffith, B.A., (late of Coward College) was ordained as the pastor of the Congregational church assembling in the above place of worship, and the following was the order of the service.

The Rev. J. Taylor, of Fulwood, commenced by reading and prayer. The Rev. Edward Paltridge, of South Petherton, offered the general prayer. The Rev. John Davies, of Taunton, delivered the introductory discourse, stating the principles of dissent, and the nature and constitution of a Christian church.

The Rev. Robert James, of Glastonbury, proposed the usual questions, and received the confession of faith, and the Rev. Thomas Luke, of Taunton, offered the ordination prayer. The Rev. Dr. Murch, of Stepney College, gave the charge to the minister, and the Rev. John Bishop, of Bridgewater (the former pastor of the church) concluded with prayer.

The associated ministers and friends met in the afternoon to conduct the usual business connected with the prosperity of their respective churches and the evangelization of the villages in the county.

The Rev. W. Jay, of Bath, preached in the evening. Besides those ministers who took part in the very interesting, and deeply impressive services of the day, there were many others who came from a distance.

The attendance was unusually large, and the interest well sustained to the close. Chard presents to our young brother a very large field for usefulness, and most heartily do we "wish him prosperity in the name of the Lord," and fervently pray that he may realize much personal comfort and ministerial success.

THE DORSET COUNTY ASSOCIATION.

The above Association held their Spring meeting at Sherborne on the 21st, 22nd, and 23rd of April. On the evening of Tuesday, the 21st, the Rev. J. C. Bodwell, M.A., of Weymouth, preached from Jer. viii. 22. Wednesday forenoon, the Rev. Frederick Rice, of Wareham, preached on "The tendency of the principles of the New Testament to produce universal peace." In the evening, the Rev. A. Morton Brown, A.M., preached from John xvii. 17. On Thursday morning, at half-past 6 o'clock, there was a prayer meeting. And also, at half-past 6 o'clock in the evening, a meeting for prayer and exhortation; when Addresses were delivered by the Rev. Messrs. Keynes, Durant, Bishop, and Chamberlain. Prayer was offered by the Rev. Messrs. Clark, of Chard; Bishop, of Sydling; Guennell, of Weymouth; Evans, of Shaftesbury; Mr. John Brown, of Wareham, and others. The attendance at these devotional exercises was especially encouraging.

The Association met for business after dinner on Wednesday, and from 10 to 3 o'clock on Thursday. Great advantage was derived to the Association, and, it is hoped, to the church and congregation at Sherborne, by devoting the whole of Thursday to the business of the Association, and to devotional exercises.

1. A petition against Church Extension was agreed to, signed, and forwarded.
2. The Rev. Messrs. R. Chamberlain, James Porter, A. Morton, Brown, and J. Hoxley, and Messrs. B. Chandler, Mal. Fisher, and John Brown, were chosen as delegates for this year to the Congregational Union.
3. Resolutions were passed approving of the prospective alliance betwixt the Congregational Union and the Home Missionary Society; and directing their delegates to watch the discussion of the 4th and 5th revised rules of the Society.
4. The Rev. Messrs. Bishop, of Beaminster, and A. Morton Brown, A.M., of Poole, were appointed to visit the Home Missionary and Village Stations connected with the Association.
5. The Rev. Thomas Durant, who had been Secretary, from Sept. 1824, resigned his office, from a painful conviction that he would, at his age, be incapable of discharging the increasing duties connected with it hereafter. The Rev. Robt. Chamberlain, of Swanage, was unanimously chosen Minute Secretary; and Mr. John Brown, of Wareham, as unanimously chosen Cash Secretary of the Association.
6. A resolution was unanimously passed, strongly but inadequately expressing the deep regret of the Association at the resignation of their highly-valued Secretary; their high sense of his services during the sixteen years of his official connection with the Association, their lively gratitude, and their devout wishes.
7. The Autumnal Meeting was appointed to be held at Swanage.

NEW CONGREGATIONAL CHAPELS IN THE COLONIES.

The happy progress that our churches are making in the Colonies of Canada and Australia is illustrated by the following facts.

ADELAIDE, SOUTH AUSTRALIA.

The foundation stone of the Congregational Church in Freeman Street, Adelaide, was laid on Monday, the 9th of December last, by the Rev. T. Q. Stow, who delivered an able address on the occasion, which we hope to publish. The ground has been generously given by John Brown, Esq. of Freeman Street. The building was to be completed by the 15th June, 1840. The cost will be £2650.

MELBOURNE, PORT PHILIP, AUSTRALIA.

The success which has attended the mission of the Rev. W. Waterfield, to this rapidly increasing settlement, has rendered the erection of a chapel necessary.

The Government, pursuant to an Act of Council, have granted a most eligible site of ground of two acres, in a central position in the town of Melbourne; for the erection of a chapel, school-house, and pastoral residence. We are happy to find that the trustees to whom it was granted were chosen by the people, and that the only condition imposed by the colonial authorities is, that the estate shall be held for the denomination for whose use it is granted.

On Tuesday, September 3d, 1839, the trustees and other friends, with their own pastor and the ministers of other connexions, assembled, at one o'clock, on the site, to lay the first stone of the first substantial edifice erected for the worship of the true God in Australia Felix.

The Rev. W. Waterfield gave out the 132d Psalm, Dr. Watts's version, which was sung. He then read appropriate portions of the word of God, and offered prayer, imploring the protection and blessing of God upon the work.

Henry Hopkins, Esq. of Hobart Town, to whom this infant settlement, as well as that of Van Dieman's Land, is deeply indebted for his christian liberality and zeal, then proceeded to lay the stone, after which he delivered an energetic and christian-like address, which breathed a truly catholic spirit, and with which all present were deeply impressed. He predicted that, if the colonists honoured the Sabbath, valued the means of grace, and lived in the fear of God, Australia Felix would become the queen of colonies. Mr. Waterfield then read the inscription deposited in the foundation stone, and closed the service with an appropriate doxology.

LONDON, UPPER CANADA.

(From the Canada Inquirer.)

The members and friends of the Congregational church in this town celebrated the first anniversary of the opening of their new chapel, and the union between pastor and flock, on the 19th and 20th of January, 1840. On Lord's-day, 19th, two appropriate sermons were preached by the Rev. W. P. Wastell, late from England, and now of Guelph; after which a financial statement was presented by the building committee, from which it appeared that the remaining debt on their neat and commodious meeting house was £35. 18s. 7d.—on the subscription list not yet received, and supposed to be good, £18. 5s.: reducing the actual debt to £17. 13s. 7d. On the following evening the friends enjoyed the social and mental gratification connected with a tea meeting, in the new Wesleyan Vestry, kindly lent for the occasion. It was the first meeting of the kind in this section of country, and all pronounced it one of the most interesting and delightful seasons ever witnessed. The arrangements were so judicious and comfortable, the provisions so excellent and abundant, and the tables so splendid and inviting, as justly to elicit a warm eulogium on the ladies who managed this department, for the unremitting attention, good taste and judgment, they had manifested. Upwards of 120 persons were present.

The Rev. Mr. Clark in the Chair, in a pastoral address, touchingly referred to the affectionate people he had left to come to Canada, whose memento of affection was then before him and the company, and used for the first time that evening—a beautiful tea-urn, with an inscription on a silver plate.

The Rev. Mr. Byers (Wesleyan) followed in a fraternal and christian speech, expressive of the attractions and usefulness of christian union. This gentleman was succeeded by the Rev. Mr. Wastell, who, in a strain of holy and attractive eloquence, descanted on the social character, the exalted pleasures, and the influential results of the religion of Jesus, and urged to united effort for the removal of the trifling debt.

The Chairman stated that, in addition to the present demands upon the building committee, it was necessary to provide means for a substantial fence, some driving sheds on the northern side, and completing the front of the building. He said there were three modes of raising the required funds. First, the pastor might leave his flock and appeal to the public, but that could not be resorted to with propriety. The second was, the Bill for dividing the Clergy Reserves among the different denominations had passed the Provincial Legislature: should we apply for a portion of the reserve fund, and place ourselves under the patronage of the State? This was immediately, and unanimously, rejected, by adopting the third mode—another effort of the voluntary principle—when with the utmost promptness and cheerfulness, the friends gave in their names for the payment of 140 dollars by the 1st of July next.

BOWMANVILLE, UPPER CANADA.

(From the Toronto Examiner.)

It is with extreme pleasure that we announce the opening of another place of worship, in connection with the Congregational body of this province. This interesting event took place at Bowmanville, on Sunday, February 16th, when the Rev. J. Roaf preached, in his usual excellent style, two sermons to overflowing congregations. The rapidity with which this interest has risen strikingly indicates the adaptation of the Congregational system to the wants of the people of this country, and shows the efficiency of the labours of the Rev. T. Machin, Pastor of the Church, who about twelve months ago arrived in this province as a missionary from the London Colonial Missionary Society. If any thing were required to show how entirely destitute of all foundation are the apprehensions of those who suppose that evangelical religion cannot exist apart from government support, we think it is supplied in these "coming events,"—the offspring of the voluntary principle. The Society under whose direction Mr. Machin and the

brethren in this Province are labouring, is entitled to the gratitude and patronage of every friend to religious liberty. We augur that the Society will not only realize their expectations with regard to the diffusion of the Gospel, but ultimately there will be secured to us the establishment of principles that will constitute our safeguard against oppressive hierarchies, and secure to every man his right of exercising a spontaneous liberality in the support of the cause of Christ. The Chapel of Bowmanville is of gothic character—neat in exterior and chastely fitted up within. It is the result of much taste, and the architect has evidently done it—*con amore*. The land was handsomely presented by C. Bowman, Esq. of Montreal. The collection amounted to more than £20.

OPENING OF A NEW CHAPEL, AT HARTSHILL, WARWICK.

The New Independent Chapel, at Hartshill, near Nuneaton, was opened on Monday, May 4th, when three sermons were preached. In the morning, by the Rev. J. Sibree, of Coventry; in the afternoon, by the Rev. A. Pope, of Leamington; and in the evening, by the Rev. T. East, of Birmingham.

The Revs. D. Bagnall, (minister of the place,) J. Eustace, of Nuneaton, J. G. Hewlett, of Coventry, H. Rhead, of Bulkington, G. Knight, of Wolvey, (General Baptist,) J. Leighton, of Halifax, T. Dix, of Bedworth, and G. Gouge, of Polesworth, engaged in the several devotional parts of the services of the day.

The sum collected amounted to nearly £30. Towards the erection of this commodious place of worship and spacious school-rooms, a benevolent individual has given a munificent donation of £500. There yet remains a debt of £300, for liquidating which, an appeal will be made to the liberality of the religious public; and it is hoped that the appeal will be responded to, by a generous and zealous effort to relieve this interesting station from the burden of debt, especially when it is known that the chapel is situated in the midst of a numerous, hard-working and poor population.

OPENING OF DUCIE CHAPEL, MANCHESTER.

The services connected with the opening of this place of worship were held on Wednesday, the 6th of May, and the following Sabbath, and were of a highly auspicious character. The venerable Mr. Jay preached in the morning of Wednesday, Mr. Parsons, of York, in the evening. The devotional services were conducted by Mr. Griffin, and Mr. Fletcher, of Manchester, Mr. Bevan, of Liverpool, Mr. Blackburn, of Bomford, Mr. Hoyle, of Stally Bridge, and Mr. Godkin, of Belfast. Dr. Reed preached in the morning, and Mr. Campbell, of the Tabernacle, London, in the afternoon and evening of the Sabbath. The devotional services were conducted by Mr. Owen, of Warrington, and other ministers. These occasions have been of a most encouraging nature. The collections amounted to nearly £600, affording another proof of the deep solicitude felt for this new and promising interest. On the Wednesday, after the first service, about 150 gentlemen sat down to dinner in the school room, and speeches were delivered by Samuel Fletcher, Esq., Dr. Halley, Mr. Keep, from America, and other gentlemen, and a delightful spirit pervaded the assembly.

The erection of this chapel resulted from the exertions made by a few zealous friends of the cause of Christ to diffuse the blessings of the gospel through a low and neglected part of Manchester, occupied by a large proportion of the lower orders of the Irish. Having secured the services of Mr. Nolan, a temporary place was fitted up in Castle Street, George's Road, in a building which had been occupied as a cholera hospital.

The labours of Mr. Nolan were signally blessed; many of the poor Irish were attracted, the co-operation of ardent friends of Christ, who rejoiced in the opportunity of spreading the Redeemer's kingdom, was cheerfully given, a christian church was formed, consisting at first of nine members; christian instruction was imparted to the neighbourhood, a missionary being supported

by the church and congregation, and a Sabbath school opened, of which the poor around gladly availed themselves.

The liberality of other churches in Manchester, in which this cause originated, has been continued. The new chapel is capable of holding 1000 persons, containing 300 sittings for the poor, and is a chaste and beautiful structure. The cost has been, exclusive of the ground (value about a thousand pounds) £3,700. Thus a pleasing instance of "Church Extension" upon what Mr. Jay termed the "*gracious* Voluntary Principle" has been furnished, and another door of usefulness has been opened.

May our dear brother and his co-workers, whose efforts have been thus honoured, receive large supplies of divine influence and success.

NEW CONGREGATIONAL CHURCH, OUSEFLEET, YORKSHIRE.

On Tuesday, 21st April, 1840, a small church was formed in Ousefleet Independent Chapel, adjoining Whitgift, Yorkshire. The service was conducted as follows:—

In the afternoon, the Rev. James Sibree, of Hull, met the candidates for communion, and in a very solemn and impressive manner formed them into a church of the Congregational Order. The Rev. Hugh Boyd, father of the Missionary Mr Joseph Boyd, minister of the station, offered up the occasional prayer, and the Rev. James Bruce, of Howden, then addressed them on the nature of a christian church, and the duties that devolved upon them. In the evening of the day, the Rev. James Sibree preached to an attentive auditory, from Acts xvi. verse 17, after which the ordinance of the Lord's Supper was administered by the above-mentioned ministers to the new-formed church and some occasional visitors, closing the solemn day singing the 4th and 5th verses of 13th Hymn, 3d Book, Dr. Watts.

NEW INDEPENDENT CHAPEL, COMMON CLOSE, WARMINSTER, WILTS.

On Thursday, the 12th of March, this commodious and elegant chapel, erected in the Gothic style, for the use of the church and congregation under the pastoral care of the Rev. G. I. Tubbs, was opened for divine worship. The Rev. Thos. Adkins, of Southampton, preached in the morning, and the Rev. W. Jay, of Bath, in the evening, to large and attentive audiences.

The Rev. Messrs. Elliott, Ashton, Little, Harris, Mann, Fernie, and Middle-ditch engaged in the devotional exercises.

After the morning service, upwards of seventy ministers and friends assembled for dinner in the adjacent and recently-built school-rooms. On the following Sabbath, sermons were preached morning and evening by the Rev. H. I. Roper, of Bristol, and in the afternoon by the Rev. R. Ashton, of Putney.

For the erection of the school-rooms and chapel, more than £2,300 have been raised by the congregation within a few years, and efforts are now being made to liquidate the remaining debt of £700.

The members of which the church at Common Close was first composed, enjoyed the pastoral care of the Rev. Dr. South, one of the ejected ministers, and their original place of worship was a barn.

TUTORSHIP AT OLD COLLEGE, HOMERTON.

On April 15th, the Rev. Henry Lea Berry, M.A. commenced his course of duty as the Resident Classical and Hebrew Tutor, in the Protestant Dissenting College at Homerton. A solemn meeting for prayer was held, and Mr. Berry delivered an instructive and interesting address, upon the departments of learning which belong to his professorship, and the obligations and encouragements of the gospel ministry. This event, we understand, is thought to be eminently auspicious, and has the warm approbation of the Committee, the senior Tutor, and the friends of the academy in general.

REMOVALS, &c.

The Congregational church assembling in George Lane, Oxford, which since the removal of the Rev. J. Hill to Salford, has been without a settled pastor, has recently invited the Rev. Eleazar Jones, of Rodborough, to the pastoral charge, and he will commence his stated labours in that important station early in July.

The Rev. Thomas Rees, of Craig-y-fargod, in the county of Glamorgan, has accepted the unanimous invitation of the Independent Church at Ebenezer, in the parish of Aberdare, in the same county, and commenced his stated labours on the Lord's day, June the 14th, 1840, with encouraging prospects of acceptance and usefulness.

The Rev. Benjamin S. Hollis has accepted the unanimous invitation of the church assembling at Islington Chapel, Islington, and proposes to commence his pastoral duties at the close of the present month. We sincerely wish a happy revival and increase of the church and people under his ministry.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from the Rev. Dr. Hoppus. Rev. Messrs. Thos. Russell—Thos. Pullar—James Turner—John Hill—W. Thorn.—W. Walford—M. Butler—W. Davies—G. Swan—R. Ashton—Thos. Milner—James Taylor—Joseph Morison—H. J. Rook—E. H. Nolan—R. Slate—R. Chamberlain.

Also from Messrs. F. Duncombe—J. Jones—E. Philips—W. Bevan—Thomas Rees. A Congregational Observer—A. D. M.—A. Lover of Truth.

It is due to the congregations assembling at the Independent and Methodist Chapels at Ramsgate to state, that the Sermon of the late Rev. James Mather, which we reviewed in our last Number, was not preached in either of their places of worship.

A learned Correspondent regrets that Dr. Wardlaw has not noticed in his second Essay on the Book of Job, (p. 359, par. 3,) the argument in favour of Elihu's being the author, from xxxii. 2; as it is said to be a *character* of Persian poetry for the author to introduce some where (and particularly in what might be called an out of the way place,) his own name *combined with his country and parentage*. E. F. C. Rosenmüller, though he judges it *utterly impossible* to ascertain the authorship of the book, yet appears to think very respectfully of that hypothesis. Lightfoot, too, no mean authority, thought Elihu the writer.

The Rev. Thomas Pullar, of Glasgow, the Delegate of the Scotch Congregational Union at the late Assembly, has addressed us the following letter, which we readily insert, as our only anxiety has been correctly to record the facts and sentiments, if not the precise words, of those who spoke at that meeting.

"Sir,—In the report of my remarks at the meeting of the Congregational Union of England and Wales, contained in your June Number, there are a few errors, most of them, however, of a minor and verbal character. But in one or two instances, which I deem it my duty to correct, facts are concerned.

"In reference to the progress of our denomination in Scotland, I am represented as asserting that, 'In the year 1825, eighteen new churches were formed, and six or seven have been added every ensuing year.' What I said, or meant to say, was, 'In the year 1835, eighteen churches had pastors settled among them,—many of them enjoying that privilege for the first time; and during the past year, six new churches have been formed.

"Concerning funds, it is stated, that one-half is devoted to 'the Islands of Scotland.' If *Highlands* is prefixed, all will be right.

"It is affirmed, concerning the churches in Denholm and Sterling, that for a long time they had had no addition to their number; 'few or no additions' would be more correct. By giving these corrections, in any form convenient, a place in your next Number, you will much oblige,

"Glasgow."

"Sir, your's truly,
"THOMAS PULLAR."